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Calvinist Contact

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Romanian child-trade shocks Ontario mother

Bert Witvoet

JARVIS, Ont. — Nolda Hoekert went to Romania recently to seek adoption of two orphans. She returned with empty arms but with a memory full of unpleasant experiences. She may still get two children through special arrangements she made while there, but she is wary of the process that adoptive parents may go through while in Romania.

Nolda and her husband, Bert Hoekert, and four children are relative newcomers to Canada. They arrived in 1988 from Holland to settle on a farm a few miles east of Jarvis, Ont. The first years have not been easy for the Hoekerts, especially not since they were duped by an unscrupulous chicken farm owner from Toronto who had offered Bert a managerial position, but then withdrew the offer after Bert had sold all his farm equipment and animals and had moved the family furniture to the new place.

But Bert and Nolda are not bitter. Professing a strong trust in God as they experienced the generous help of members of the Christian Reformed Church in Jarvis, the Hoekerts did not "go under." Not only that; they retained a desire to help others more unfortunate than they are.

Their sense of compassion led Bert and Nolda to consider the plight of Romanian orphans. They joined an organization called Romanian Orphan Support Group and had to pay \$750 up front to the organization.

On January 24, Nolda joined a group of 20 prospective parents travelling to Romania under the umbrella of the Romanian Orphan Support Group. Her church gave financial support for her venture.

In Bucharest the group was divided into two groups of 10. And the search for children began. The way Nolda describes the search it involved being led around by guides who seemed as lost as they were. And it cost her and her companions lots of U.S. dollars.

Expensive help

They travelled hundreds of kilometers in groups of two, for which they had to pay \$10 per 100 kilometers plus the cost of fuel; but they were shown very few children. Each person had to pay \$20 a day for an apartment and \$15 a day for a guide. On top of that they had to pay for the guide's meals as well as their own.

But that was only the beginning. The real cost came when a child was found for adoption. These children were often

Thinkbit:

Just because people smoke doesn't mean they'll go to hell. But they sure smell as if they've been there!

Overheard at a meeting

In this issue:

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- The Canadian Foodgrains Bank is helping alleviate Third World starvation, its donations now stretch farther than ever p. 12, 13

not even in orphanages, but had to be bought from the parents and taken from a family and home.

Nolda was shown a boy, almost two years old, one of a fairly large family. The father demanded \$1,000. Somewhere else another two-year-old boy could be had for \$500.

Later, Nolda was given the option of buying a five-year-old girl for 100,000 leu (the equivalent of \$650), but the people who offered the child for sale looked too old to be its parents and did not even know the child's birthday.

While Nolda was in the country the blackmarket price for children shot up from \$500 to \$13,000, she says. One pair of twins could be purchased for \$20,000.

Corrupt officials

Putting all their separate experiences together, Nolda and other members of her group concluded that they were up against a great deal of corruption. There were many hush-hush meetings with translators and an organizer called Roland. They were told not to speak English to each other nor to talk to anyone else. They could open the door of their apartment only if there was a certain kind of knock.

They were told about having to pay between \$300 and \$800 to a judge who had to rule on the adoptability of a child. They were told that a Canadian birth certificate could be produced as easily as a Romanian one. They were even told that doctors could be found who could be bribed to declare an HIV-infected child healthy.

One of the guides confirmed that they had fallen into the hands of a network of people who were eager to profiteer from the sale of children. Nolda and her companions lived in fear during the four weeks they were there.

There are other ways

Eventually Nolda was able to establish contact with a reliable person who, after she made sure that Nolda was there only to help genuinely forsaken Romanian children, was willing to take her into her house and lend her assistance. Through her, Nolda met a trustworthy person in Bucharest who has agreed to continue the search for two needy children on her behalf without requiring a fee. Bert and Nolda have since given the power of attorney to this man.

This latter experience taught Nolda that it is possible to adopt children in Romania and yet avoid the profiteering

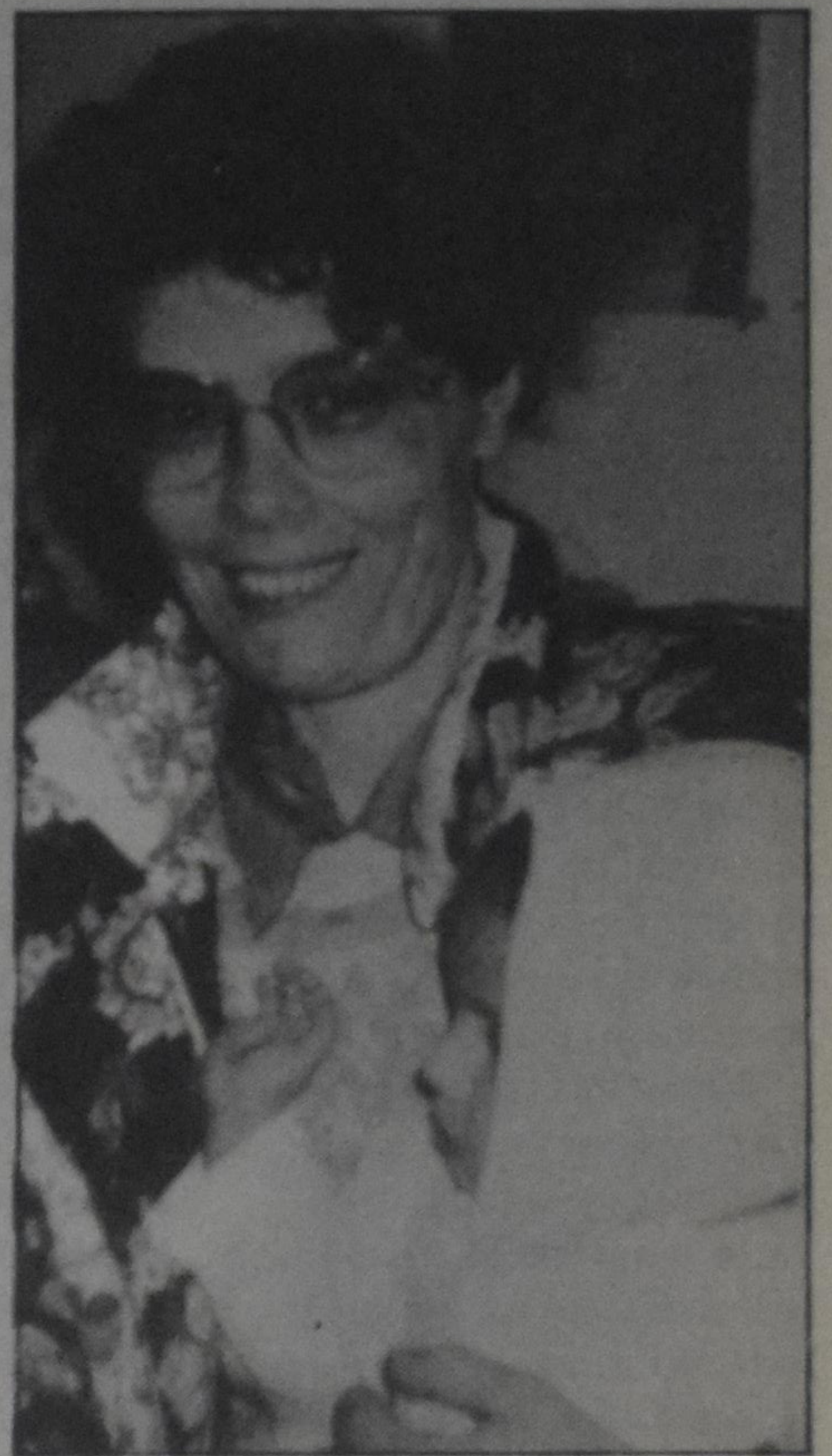


Photo: Courtesy Nolda Hoekert

Nolda Hoekert holds a baby that she could have bought for \$1,000. The baby was later bought by someone else from her group.

efforts of unscrupulous Romanian citizens and officials.

This opinion was confirmed in a telephone interview by Jean Goldberg, a Toronto businessman who is part of an informal group called SPARK (Support for Parents Adopting Romanian Kids). He and others have successfully adopted Romanian children.

"It's not a problem to adopt children," he says. "Corruption? It happens. Any country will have corruption. Corruption is probably more prevalent in some South American countries than it is in Romania."

Goldberg pointed out that the international Christian adoption agency HOLT has a representative in Bucharest, Ken Noteboom, who is willing to help find good connections. The Canadian embassy is also willing to provide reliable translators and guides, he says. Then too, the development agency World Vision, which has an agency in Bucharest as well, might be of assistance.

He asked that *Calvinist Contact* not put a negative face on the adoption situation in Romania. "I want to help get as many kids out of there as I can," he says. "All people have to do is refuse to pay for children and say that children should not be for sale. Usually the parents will relent." When he traveled to Bucharest he saw planeloads of kids being taken out of the country by people from all over the world.

Nolda Hoekert agrees that people should not get the wrong impression from her experiences. She simply wants to share what happened to herself and to several of her companions.

Nolda returned to Jarvis on February 27, tired and suffering from pneumonia. But she has not given up hope of adopting one or two Romanian children in the near future. She does want to warn prospective parents, however, about the possible hazards of going to Romania for the purpose of adopting children. Such a task should not be done without the aid of reliable and caring Romanian people, says Nolda.

Jean Goldberg agrees that that, indeed, is the key to the whole process.

Minister announces funding to fight family violence

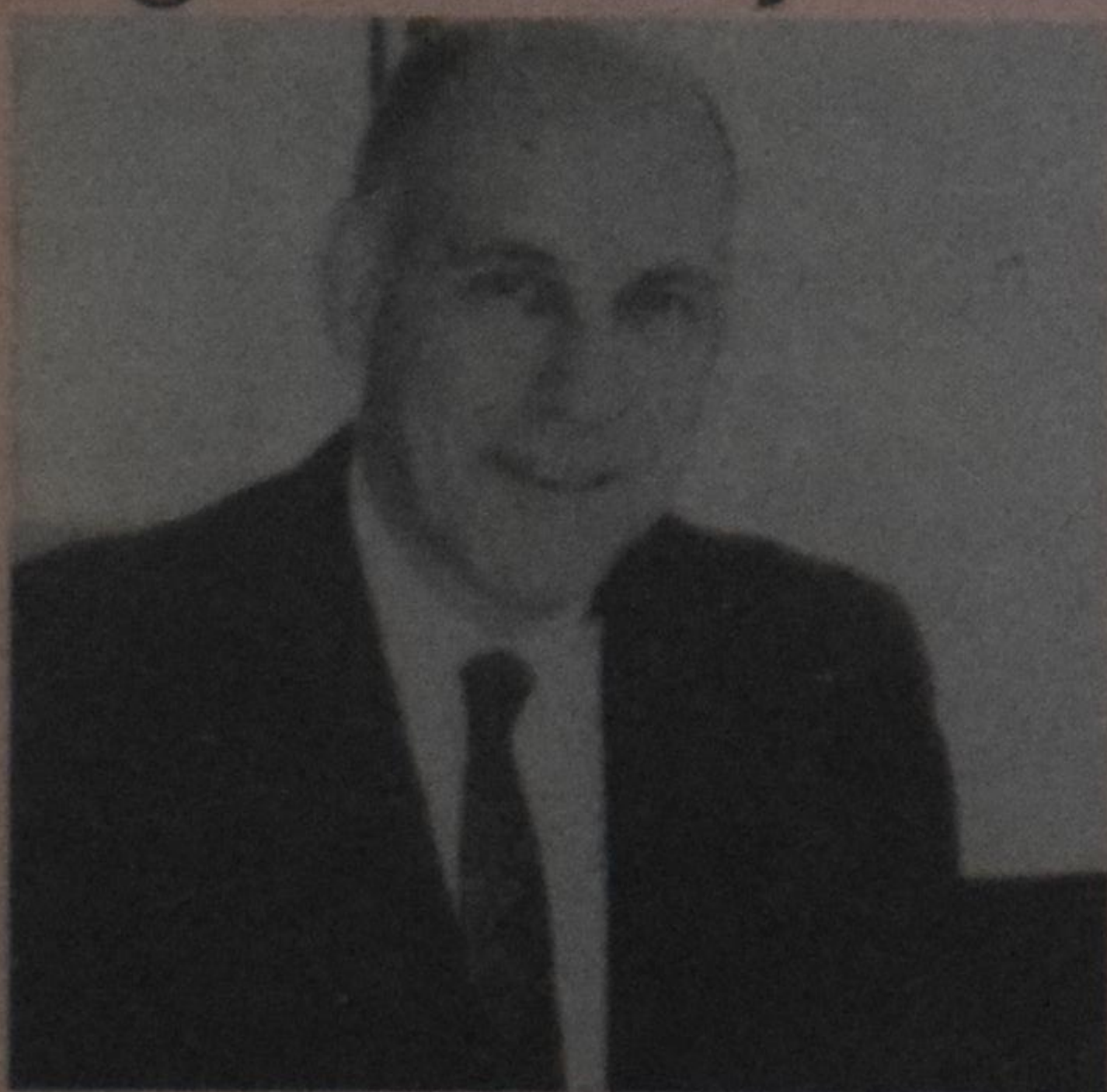


Photo: C.C. files
Gerry Weiner, Secretary of State and Minister for Multiculturalism and citizenship.

Alison de Groot

ST. CATHARINES, Ont. — The federal government has placed a new emphasis on programs for women. The emphasis is part of a larger program announced last month by Gerry Weiner, Secretary of State and Multiculturalism and Citizenship Minister.

The joint effort by six federal departments is planning to direct a budget of \$136 million over the next four years towards the problem of family

violence. "It is a sad but real fact that those who are the most vulnerable in our society are so because of their sex, age, cultural background or by reason of disability," says Weiner.

The "women's program" is the primary federal program providing financial and technical assistance to women's groups and other voluntary organizations to carry out activities in the areas of economic equality, social justice, and access and participation.

Women's groups, with the support of the Women's Program, have taken the lead in raising awareness about family violence among women, the general public and governments, and are an important source of support to victims, according to a Department of State release.

Looking for solutions

Under the new initiative, Weiner announced, the Women's program will support pilot projects, research activities and enhance information services that develop effective interventions or that explore, test and

See GOVERNMENT -- p. 2.

Government seeks primary prevention of family violence

...continued from page 1.
 evaluate alternative approaches and solutions to violence against women. Priority will be given to initiatives aimed at institutional change, says the release.
 On a priority basis the program will address the needs of doubly disadvantaged women, such as disabled

women, Native women, older women, immigrant, ethnocultural and visible minority women, and women in rural and isolated communities, says Weiner.
 Although the new initiative emphasizes women, the release goes on to say that "the role of Multiculturalism and Citizen-

ship in Canada in family violence programming is complementary to initiatives of other federal government departments."
Access for everyone
 The focus of that department will be on ensuring that immigrant, ethnocultural and visible

minority family members — whether they be children, seniors, disabled persons, men or women — have equitable access to programs supported by the federal government's family violence initiative, says the release.
 It goes on to say that the program will work with federal departments which have lead roles in primary prevention, professional training, information collection, dissemination and co-ordination, intervention and treatment, and research and evaluation on

family violence.
 "The program will assist these departments in preparing linguistically and culturally sensitive family violence information materials," says the release. It will also work with the Secretary of State on the development of pilot projects which result in improved availability of, and access to, services for victims and potential victims of family violence within minority communities, in particular those that do not yet speak English or French.

United Church member organizes adoption group

Alison de Groot
 BURLINGTON, Ont. — Linda Wilson is in Romania this week, the first person to travel there in search of an orphan to adopt under a program she herself established.
 When Wilson heard about the problems facing Romanian orphans, she wanted to do something to help. A veteran of social services for disabled kids, Wilson saw an opportunity to put her experience to use.
 "I was confused about the whole prospect of adopting a Romanian child when I started. I was trying to work through the Romanian churches in Toronto and Hamilton," Wilson said.
 It was then she decided that she would need a family she could trust in Romania to do some groundwork before she went and help her once she got there. She contacted Romanians in Canada who might have families back home who would be willing to help her.

Romanians helping Canadians
 After meeting on Jan. 21 with the congregation to which she belongs at Lowville United Church to discuss the possibility of using this method to help other couples, Wilson founded the International

Children's Adoption Network (ICAN) and the Lowville church's minister, Rev. Wayne Irwin, agreed to act as a contact person.
 "This is Romanian people helping Canadian people," Wilson says about ICAN.
 ICAN works through a Romanian group in Toronto called Parenthood and its basic purpose, according to Wilson, is to help families in southern Ontario connect with people in other countries for the purpose of adopting a child.
 Romania is the first country Wilson is targeting with ICAN. However, there are plans to expand to other countries, if her own trip is successful. "There are a lot of people in this area with families, friends and contacts in other countries who might be willing to help Canadian couples find children," Wilson said.
 Wilson says she's heard both horror and glory stories from couples who have gone to Romania to adopt, but she wants to find out for herself what the situation is like before she involves other couples.
 "The only way to prove or disprove the rumours, is to go there and see for myself what is happening to these children. Then I'll know better how to help," said Wilson.
 Four more couples are taking

the trip through ICAN after Wilson, and ICAN will track all of their experiences and the children they see through a database program.
 Ican is Wilson's way of using her experience in special needs childcare to do some good and a chance for her and her husband Don to finally be able to adopt a child of their own.
 "There are no children to adopt here," Wilson said in an interview just before leaving for Romania. "We started the adoption process here over a year ago and we were told we could wait up to five years and it may never happen at all."
 The couple, both in their late 30s, say they weren't willing to wait that long. They also say they weren't willing to be subject to the kind of discrimination birth mothers in Canada have over the process. Social services is involved in the process for as long as six months after the adoption takes place, according to Wilson.
 Until Wilson gets back from Romania and has a chance to assess what she's seen and done, ICAN's main role is educating prospective adoptive parents on what they can expect during the process of adopting a child from Romania and providing information to interested families.

Women victims of torture worldwide, Amnesty report says

Alison de Groot
 TORONTO, Ont. — Amnesty International recently released a report suggesting women are being singled out for torture in more than 40 countries, according to an article in *The Toronto Star*.
 According to the article, the torturers are government security forces and the victims include young mothers and their babies, teenagers, pregnant women and the elderly, Amnesty says in its survey released on March 8, International Women's Day.
 "Young and old women are raped by prison guards, pregnant women are beaten, and others are used to get at their husbands," according to the respected international human rights organization.
 Amnesty says abuses are taking place "in every region of the world." Its report documents only some of the

worst cases.
 Amnesty says that in Syria, more than 70 women have been in jail for four years because of the political activities of their husbands and sons. In Guatemala, officials held a gun to the head of a two-year-old child to threaten the mother. In Peru, where soldiers have sweeping powers in emergency zones, there is a systematic pattern of rape.
 "Rape is sometimes the method of choice," Amnesty adds. "The social stigma in many cultures virtually guarantees that women won't talk about it afterward."
 Amnesty says some human rights crimes against women are also directed at men, but in many cases women are picked on deliberately by security forces.

With files from David Israelson, the Toronto Star

World Vision assists Romanian orphans

(CC staff)
 TORONTO — World Vision, the international relief and development agency, has established a two year \$800,000 emergency assistance program to aid Romanian orphans. The

Romanian Orphans Social Educational Support Project (ROSES) will assist thousands of institutionalized children. The program will focus on child development projects and training for institutional staff

to enable these children to develop normally.
 ROSES expects to alleviate the conditions which resulted from one of the most heinous acts in history. Under the oppressive regime of Nicolae Ceausescu, an estimated 100,000 infants and children were placed in prison-like orphanages. Most of these children are not orphans. They were abandoned because their parents could not afford to care for them because they already had large families. (In an attempt to boost the country's population, Ceausescu outlawed birth control except for women who already had four or five children.)
 Many of the children with physical handicaps and chronic medical or psychiatric problems were institutionalized because their parents could not meet their needs. In these archaic institutions, many children died from neglect and

disease because staff lacked basic disease prevention awareness.
 Post-revolution assistance, such as medicines, food and clothing, have poured into Romania but little has been done to address the needs of these orphans who need more than mere material improvements. The children risk severe psycho-motor retardation because of a lack of stimulation, emotional nurturing, play and early education.
 "All of these children and babies have the capacity for improvement and the vast majority for complete reversal of the development failure," said J. Don Scott, president of World Vision Canada.
 Dr. Barbara Bascom, a World Vision paediatrician with 20 years of experience in child development, will manage the ROSES program. She recently returned from a

one-month tour of Romanian orphanages to assess clinical needs and develop a major assistance plan in conjunction with Romanian medical and humanitarian communities.
 In addition to providing regular, loving care for the children, the program will work with medical schools to train the orphanages' professional staff in proper child and health care.
 World Vision does not really want to get involved in adoptions, says information officer Philip Maher. But the organization will help people who come for advice.
 "The whole adoption scene is a nightmare," he adds. "We're not against adoption but we're not pro-adoption either." Maher says that World Vision could use the thousands of dollars people send on one child to help dozens of orphans and address long-term needs.

G. S. T. goods, services, talents AUCTION

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PLAN TO ATTEND

The British Columbia legislature began another session while the province's Premier Wilhelms Maria was under investigation for allegedly violating his own conflict-of-interest rules. The glee of the NDP could light up most of Vancouver Island. Wilhelms is a sitting duck for the opposition, especially now that his 11th cabinet minister, Mel Couvelier, provincial treasurer, has walked the plank. What is left of the cabinet has as much credibility as a huckster trying to peddle stock in the Studebaker company. The faithful are leaving like bees fleeing a smoked hive.

★ ★ ★

The Quebec Liberals got a lot of publicity by adopting the Allaire report which demands that Ottawa surrender most of its power to the province. Premier Bourassa, looking fit, fortunately, tried to take at least some bite out of the convention's stance by declaring that Quebec wants to be part of Canada. Whatever happens in Quebec, we can all be sure that a new nation is being born. Will it be a better and stronger nation?

★ ★ ★

International Women's Day went by with nary a recognition from anywhere. It is of course not part (yet) of the ecclesiastical liturgical year, either. The lectionary did not prescribe sermons on Joel 2. Ontario's Minister of Consumer Affairs observed the event by posing as the *Toronto Sun's* "Sunshine Boy." Although the minister was fully

dressed, the daily "Sunshine" photo feature is known for its beefcake. Premier Rae was not amused and said that he found the gesture "not terribly appropriate." And women delegates to the seventh World Council of Churches Assembly reported being pressured not to stand for council committees, according to the session's president Dr. Lois Wilson. In her words: "the politics of the World Council of Churches stinks...."

★ ★ ★

Our country's unemployment has risen to double-digit percentages. Some observers, though, see a little hope. The real estate market, long on life-support, is beginning to show signs of coming out of its comatose state, and the sale of automobiles increased slightly. Like robins are harbingers of spring, real estate and automobile sales are often the signs of improved economic conditions. But it's still tough going for the unemployed.

★ ★ ★

Our External Affairs Minister, however, is drumming up business in Kuwait. From Kuwait Mr. Clark went on to Damascus for talks with Syria. U.S. Foreign Secretary Baker was also in the region, visiting Israel in an effort to secure peace in the Arab/Israeli conflict. President Bush's suggestion that Israel trade territory for peace was received in Jerusalem with as much enthusiasm as the announcement of the arrival of a tax bill in a bankrupt firm.

Shamir is too closely linked with ultra-right political parties in Israel to be able to relinquish territory and to hang on to power at the same time. Did you know that the Vatican does not recognize the state of Israel?

★ ★ ★

Italy has invented a brand-new solution to refugee problems: just don't feed them and they'll soon go back to where they came from voluntarily. Don't let Barbara MacDougal hear it. She's got a bigger problem on her hands than the few thousand refugees in Brindisi posed for the Italian government.

★ ★ ★

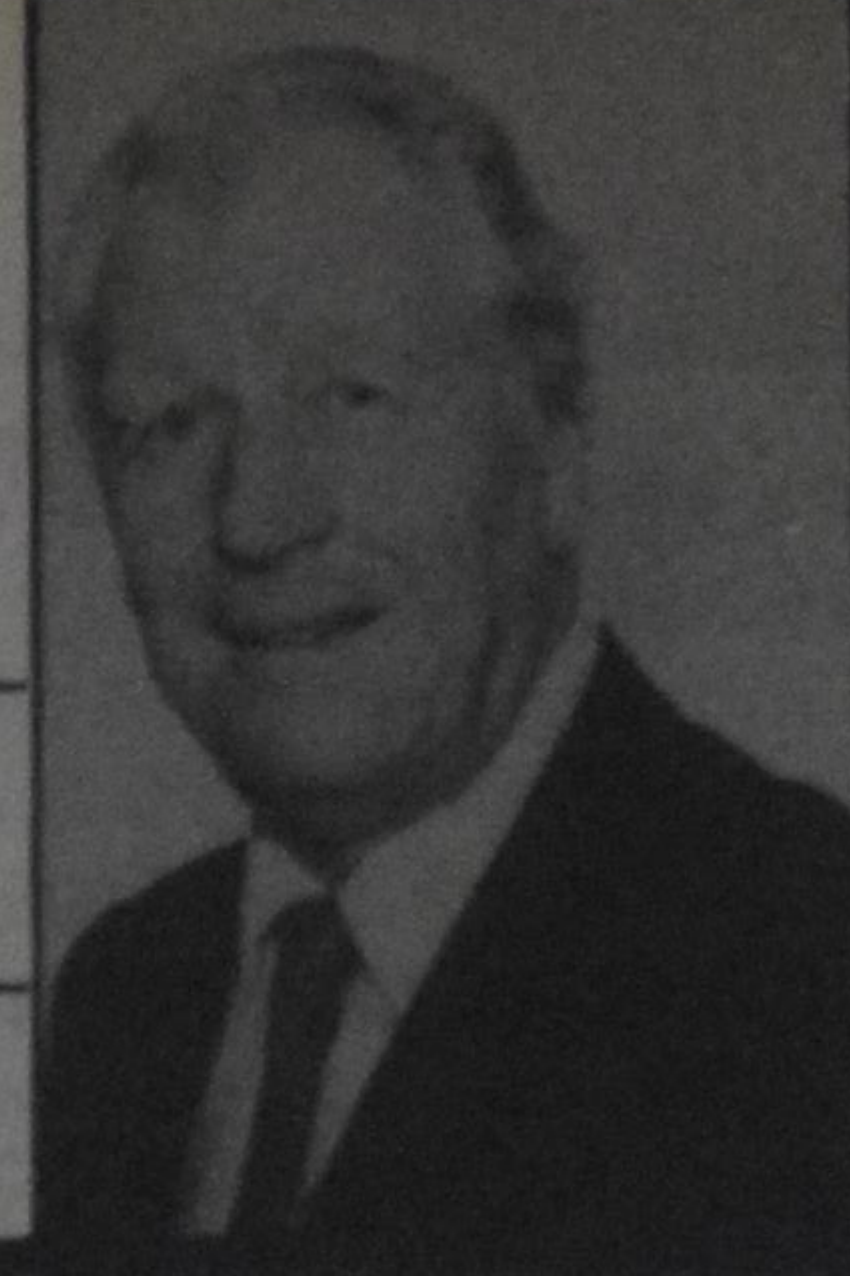
The Soviet Union is disintegrating like forgotten cheese in the refrigerator. The Soviet Communist Party's weekly, *glasnost*, has alleged that President Gorbachev's main rival, Boris Yeltsin, has links with a Moscow criminal "mafia," adding a new twist to an already bitter political struggle. Albanians are trying to get rid of Europe's last Stalinist regime. Water canons dispersed a rally of about 30,000 people in Republic Square in Belgrade. Rival blacks are killing each other in South Africa's townships. The Arab/Israeli conflict is continuing to cause bloodshed. Rumania's Reverend Tokes is in danger again, and nobody knows how many people were killed in the uprisings in Iraq. Think we have trouble in this country?

★ ★ ★

There was even a populist demonstration in New Zealand. Up to 300 Hamilton

Pressreview

Carl D. Tuyl



students refused to return to their classes as a protest against boys being unable to wear their hair long. A cause the world has largely overlooked. In China the Year of the Sheep has begun. New Zealand's Minister of Tourism reminded one and all interested Chinese that his country was the best locale for "sheep shots."

★ ★ ★

Mothers on welfare benefits will be paid to use a new long-lasting birth control method if legislation currently before the Kansas state legislature is passed. U.S. statistics show that more than a quarter of all American children are born to single mothers.

★ ★ ★

Relations between China and Taiwan are improving

slowly but steadily. Relatives from across the sea can now visit each other. Trade, postal and navigational channels have been opened up, and cultural, academic and sport exchanges have increased.

★ ★ ★

The *Jamaican Weekly Gleaner* contained an ad that gets this week's first prize for *chutzpah*. It went as follows: "The Beta Israel Temple presents Jamaican Jewish Psychic Chief Rabbi Dr. Ernesto Moshe Montgomery. Readings also available by telephone." Rabbi Ernesto should send his telephone number to Monsieur.

Carl Tuyl is a co-ordinator of chaplains across Canada.

Hello and good bye:

C.C. welcomes new columnists, bids farewell to others

Marian Van Til

A couple of years ago C.C. decided to conduct an annual February review of its columns and columnists so that we can fill in subject area holes and keep the paper as fresh and relevant as possible. And if a columnist wants to go on to other things or feels the need for rejuvenation (or whatever), this is also the time he or she generally lets us know.

First off, then, we'd like to express warm thanks to those writers whose columns will no longer appear: Henry Knoop ("Media Scan"), Adrian Peetoom ("For the Time Being"), Jim Romahn ("Food & Farm"), John Valk ("Metanoia") and Kathy Vander Grift ("This World, Our Neighbourhood"). Their insight and dedication have been much appreciated — they certainly weren't doing it for the money! — and we wish them God's continued blessing in all their endeavours. Some of them will still contribute periodic articles to C.C.

Second, we'd like to

introduce you to our new line-up. Appearing this week are two new monthly columns: "Bible Notebook" by Al Wolters, professor of religion and theology at Redeemer College, and "Perspective on Politics" by Paul Marshall, senior member in political theory at the Institute for Christian Studies.

Dr. Wolters' column will explore new biblical research, exegetical problems, archaeological discoveries relating to the Bible, and related topics.

Dr. Marshall will help us analyze primarily Canadian political events, though sometimes he will venture beyond Canada's border.

Future additions

In future issues look for these additions: Rev. Andrew Kuyvenhoven, pastor of Bethel Christian Reformed Church, Waterdown, Ont. and former editor of *The Banner*, will give us much needed guidance in how to read the Bible, keeping in mind our Reformation

heritage.

Mr. John Buyl, physical education instructor at Redeemer College, will comment on the world of sports, professional and otherwise.

We are in the process of lining up additional monthly writers in food and agriculture, practical environmental/ecological action, financial advice, and a column aimed at career women. We will introduce the authors as their columns appear.

One of our existing columns, "Small Talk" by Mrs. Alice Los, will tighten focus slightly, concentrating on experiences and issues which retired folks and senior citizens may relate to.

We hope you enjoy and benefit from these changes. We always welcome your reaction to and input on what we publish; our columnists, particularly, like to know that they are being read (even if not always agreed with). So don't be afraid to drop us a line.

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Advertising deadline is
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Quebec: where are you going? Canada: where do you stand?

Political pundits may as well have a spitting contest as they try to decide how far Quebec wants to take the rest of the country in a bid to stay within confederation. There are so many factors to consider, right now.

For starters, the Liberal Party has two factions: a federalist one and a nationalist one. The nationalist segment gained the upper hand in last week's convention, but the federalists have not disappeared from the party. Premier Bourassa gave a speech that tried to put a federalist emphasis on the final decision by the party to adopt the nationalist Allaire report. But then, the government of Quebec is not the same as the Liberal Party. The premier can ignore the party's platform. So what does this convention really mean in terms of final results?

One thing is pretty certain by now. The whole spectrum of opinions in Quebec has slid further towards the more extreme nationalist position of the Parti Quebecois. Ever since the failure of the Meech Lake accord, Quebecers have lost faith or interest in letting the rest of Canada decide for them what confederation means. Rightly or wrongly they interpreted the failure of Meech as a slap in the face. They believe that the rest of Canada does not value them as a distinct society. Conversely, English-speaking Canada experienced Quebec's language law (Bill 178) as a slap in its own collective face. Some say that the failure of Meech can be traced back to Bill 178.

Clarity of mind

There is no point in arguing the rightness or wrongness of these positions. The fact is that the Canadian confederation is perilously close to breaking up. What is needed now are politicians with cool heads and a willingness not to become too upset by the negotiating position that the government of Quebec is currently taking. The Allaire report asks for Quebec sovereignty in 22 key areas. But nine of those areas are already under Quebec sovereignty. And who is to say that the remaining 13 areas are non-negotiable?

What is also needed at this time is a clear idea on the part of the federal government of what it

takes to remain a nation. There are certain powers, such as responsibility for defence and foreign policy, that cannot be handed over to the provinces. On the other hand, a central government need not be in control of education and culture.

In the meantime, we need to send at least two messages to Quebec, it seems to us. One is that we would love to keep Quebec in Canada; that a Canada without Quebec is of greatly reduced value in terms of culture and people. The other is, we must tell Quebecers that they are free to leave Canada without any threat of reprisal or hostility. There's no point in forcing a union on people who want to be independent. Sometimes it's better to be poorer if the result is greater freedom and unity.

A three-fold cord

It will be interesting to see what the various Native groups in Quebec will do should Quebec decide to separate. Some of the Cree leaders are already saying that they will not necessarily follow Quebec out of Canada. Will Quebec give them what they want for themselves? What's sauce for the goose should be sauce for the gander.

This aspect of the Quebec question should bring us to the realization that, in fact, we are talking about a fragile confederation of three founding nations and cultures, not two. If Canada is going to have a new constitution, surely it will have to include the rights of the Native peoples. Maybe, just maybe, it's this third element of the rights of the Natives that can save the day for Canada. What better way to build integrity into the national fabric than to preoccupy ourselves with questions of justice rather than with hurt feelings? Besides, Quebec would think twice about leaving Canada if it meant losing the North, for example.

On the more positive side, Canada could become so much more exciting and strong as a country if the rights of our Natives were woven into future constitutional talks. After all, two might prevail against a common enemy, but a threefold cord is not quickly broken.

BW

Living like sparrows after the Gulf War

Richard J. Canttani, editor of *The Christian Science Monitor*, wrote an opinion piece in which he asked the question: "In war, who are the sparrows?"

Some assumptions should not be overlooked, he writes, thinking of the Gulf War. "Even the 100 or 200 casualties [on the side of the allied forces] are a universe of loss to those who lost them. If that is so, what is the loss to the Iraqi families?"

He goes on to point out that war is tragedy; that it only has survivors but no winners. And he adds, "Not a sparrow falls, we are taught, without God's notice. Who are the sparrows here?"

He ends his comment by saying that "any new world order will be helped by a deeper sense that we are all sparrows."

What a beautiful thought to plant in the mind of a victorious nation, I thought, after all the sound and fury of guns, jets, bombs and missiles has died down. It was difficult to think of the sparrow image while the war was being

waged, unless one thinks of the sparrow missiles briefly launched by the Iraqis.

I join the editor of *The Christian Science Monitor* in sincerely hoping that the efforts by the American administration and other world leaders to establish peace in the Middle East will proceed in sparrow-like fashion. I also hope that the Jews and Arabs can live by the sparrow-like trust that Christ is hinting at when he urges the people of his time not to fear those who can kill the body but cannot kill the soul. I'm not suggesting a lack of concern for national security but rather a foreign policy concern born out of hope rather than fear.

Sparrows are fragile creatures compared to hawks, for example. They fetched only a penny on the meat market in Jesus' day. But they were allowed to build nests in the temple of Jerusalem many centuries ago. Surely God will be equally merciful today to those who treat each other as sparrows.

BW

Letters

Secular world isn't 'doing things right in the Gulf'

In the March 1 issue of C.C. Ed Vanderkloet makes the point that the "secular world is doing things right in the Gulf." I beg to disagree. My view is that the "secular world" has made a terrible mistake.

One hundred thousand deaths — probably a conservative estimate — and a country bombed back into the Stone Age has been too high a price to pay for the liberation of Kuwait.

Surely Saddam Hussein and his henchmen deserve our severest condemnation. What they have done to Kuwait and its citizens is, to say the least, reprehensible and evil.

Yet, as one commentator observed, the history of the Middle East did not begin on August 2 of last year, the day Iraq invaded Kuwait. Since the breakup of the Ottoman Empire in the early part of this century, this region has been in a state of tension.

This tension, which has been well-documented, has been exacerbated by

the Soviet Union, the U.S. [and before that, Britain, France] and other Western powers. Notably the "tilts and signals" diplomacy of the U.S. since the Second World War has been a very destabilizing influence. Saddam Hussein's rise to power, and the acquisition of his military might, was made possible to a large degree by the willingness of the Western world to sell him weapons and to overlook his pan-Arabic ambitions.

About-face

Only a week before the invasion of Kuwait, the official line from Washington was that Iraq's demands on Kuwait did not affect U.S. interests or policy in the region. Was Saddam Hussein hereby given by the U.S. a *carte-blanc* to invade Kuwait?

For the U.S. and its coalition partners suddenly to become morally indignant by Hussein's aggression smacks of hypocrisy. Where was the same moral

indignation when Iraq went to war against Iran? Where was the indignation when Iraq gassed its own Kurdish population? And what blinkered vision allows the U.S., and Canada for that matter, to fight alongside Syria, a country whose civil rights record equals that of the enemy Iraq?

No peace

The round-the-clock bombing of Iraq for four weeks on end only goes to prove again that might makes right. That hundreds of innocent men, women and children were torn to shreds, ostensibly to "neutralize" military targets, is explained away by the generals as unfortunate "collateral damage." Saddam Hussein's Scud missile attacks, especially on Israel, must be seen as acts of pure sadism. But the carnage inflicted from the air on fleeing soldiers between Kuwait City and Basra, on the last day of the war,

must rank as an act of cowardly barbarism.

The secular world may find it necessary to inflict such a ghastly punishment on those who transgress international law. But I fail to see that such action merits the approval of those who follow Christ.

Now that a cease-fire has been proclaimed between the combatants, has peace returned to the region? Could one dare to hope? Iraq's military power has been checked, but the turmoil inside that country continues. Kuwait, hardly a model for democracy and free speech before the war, seems poised to avenge itself on its Palestinian population. Foreign diplomats are on the move again, promising aid and, no doubt, demanding concessions. Have we really learned anything?

**Ted Hogeterp
Oshawa, Ont.**

Editor is asking gays to 'stifle themselves'

Archie Bunker's wife, Edith, would be delighted. *Calvinist Contact* has taken up her admonition, "Stifle yourself!"

Once again the pandor's box of homosexuality has been opened in the form of a factual report on a public meeting in Hamilton and in an editorial on the subject. And the inevitable conclusion has again been reached that we're sorry you're made this way, but as far as practice is concerned, "Stifle yourself!"

The King's College is even less charitable. It avers in its official statement that same-sex orientation *may* not be the fault of its adherents, but it is certain sure that being honest about it is cause for firing. And our distinguished editor, refreshed by a recent sabbatical, makes serious allegation against a Christian brother and friend in an editorial that is long on innuendo and short on fact. He thereby causes unnecessary anguish and possibly incalculable harm to a Christian organization.

It is clear that those opposed to same-sex monogamous relationships are suggesting to others, "Stifle yourself!" Those who wish to provide, in concert with the CRC's 1973 report on this subject, a compassionate and active gay ministry, are out of step. The editorial of March 8 suggests, by inference, that my brother Hendrik is influenced by "dominant spirits that blind scholars and hide strong agendas." This accusation is levelled on the basis of a brief, tentative, hypothetical reading of Romans 1:18-32 at the Hamilton meeting.

Despite protestations to the contrary,

the editorial's conclusion is that "he is in fact asking us to make room in the church for sexually active gays and lesbians." That's innuendo when Hendrik's publicly stated position in Hamilton and in his recent book, *Setting our Sights by the Morning Star*, is that he prefers to be "open to listen to all sides" without preconditions and without drawing final conclusions. He is merely asking that, in a renewed discussion, gays and lesbians be allowed a voice in the church.

Having set up a "straw man" argument — the hidden agenda — the editor then feels free to reject a hypothetical exegesis. The suggestion that he is objective and has no agenda of his own — "I would want to have an open mind..." — rings false when "an examination of the passage... has so far left me unimpressed with Hart's thesis." While the editor is "in favour of treading very softly when it comes to dealing with gays and lesbians," he has no difficulty in condemning out of hand tentative scholarship that disagrees with his own lofty, and presumably unbiased, views. No doubt gays and lesbians should be grateful, but it adds little to an ongoing conversation on the subject. "We must love our homosexual neighbours as Christ loves them," says the editor. Perhaps the way The King's College does by firing an honest Christian brother. Or perhaps by referring to opposing views of any kind as a mind-bending spirit of accommodation.

The editorial admires the quiet integrity of Dr. Alvin Plantinga [from the university of Notre Dame] while apparently suggesting a lack of integrity

on the part of Dr. Hart. Why else mention Plantinga, who had nothing to say about the subject at hand?

The inevitable conclusion one must draw is that those who abhor the practice of same-sex relationships have made conclusions without being willing (or able?) to evaluate current exegesis of relevant Bible passages. If C.C. were willing to consider the views of Robin Scroggs in his *The New Testament and homosexuality* (Fortress Press, Philadelphia, 1983) one might take its editorial views somewhat more seriously.

Scroggs, who is straight, did not write his book "as an advocate either for or against the ecclesiastical rights of homosexuals." Not even C.C. could find a hidden agenda here. Scroggs's views are based on solid and widely accepted exegetical research and are worth serious consideration. His conclusions are that neither the Old nor the New Testaments are relevant in the current discussion. In the preface he writes:

I see no way of reading the Christian Gospel except that it is one which totally accepts in love all persons, regardless of inadequacies or moral failings. And I have seen too many tragic rejections of homosexual persons in the name of Christian righteousness or even love. I therefore offer these pages in the hope that, ... it [sic] may bring a little more acceptance of all persons on the "other side," and maybe even an awareness that in Christ there really is no "other side" at all.

One would urge gay brothers and lesbian sisters to be patient with those

who condemn them out of hand. Not because those who disagree will ever be convinced of the normativity of loving, committed same-sex monogamous relationships, but because, finally, they may be convinced that judgment of any kind belongs to God. Speaking as it does of "unnatural" relationships, the Bible, in the view of many, has little to say about this contemporary controversy other than "love your neighbour as yourself." It is in fact remarkable that a subject scarcely touched on in the Bible generates such energetic and vociferous condemnation.

Romans 1 is a contentious, difficult passage of Scripture. If we follow the current C.C. editorial trend we cannot allow proud people, fornicating people, jealous people, malicious people, etc., to join us or to lead us. The point is that we are *all* sinners. Christ did not come to save the righteous, he died for sinners — me, you and them.

Even Paul admits that with his mind he serves the law of God and with the flesh the law of sin (Rom. 7:25). But he also writes that there is "now no condemnation in Christ" for those who walk in the Spirit. Our gay brothers and sisters, in as much as they try to walk and to live in the Spirit, are clearly acceptable to Christ. Are any of us self-righteous enough to continue casting stones?

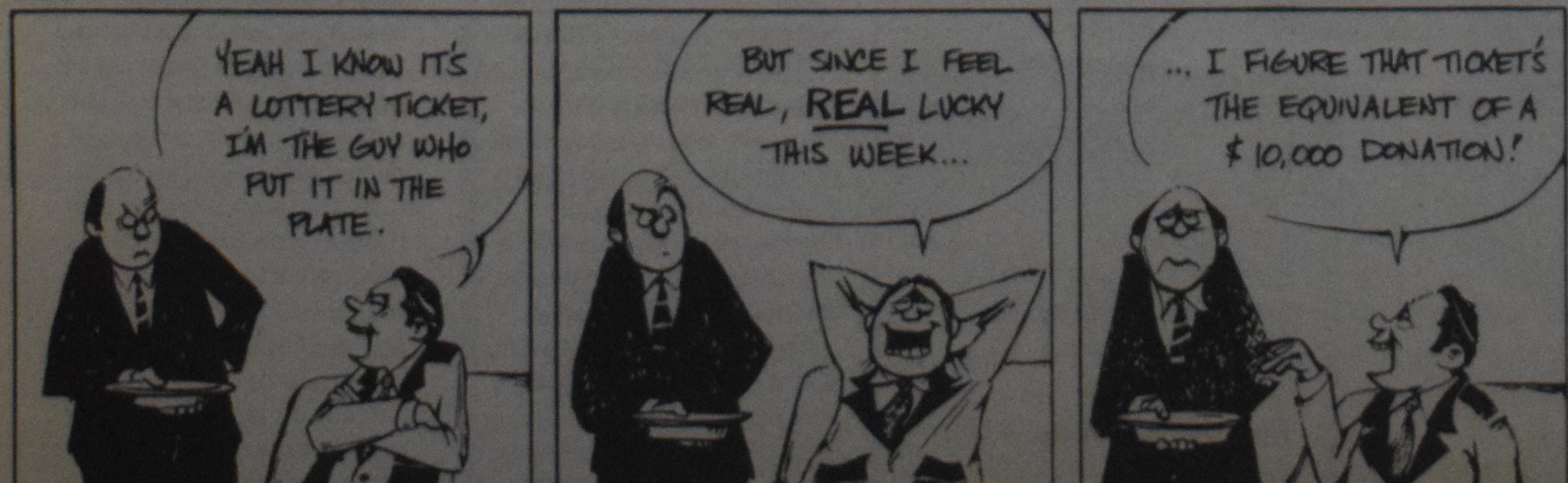
**Willem Hart
Toronto**

Editor's comment

My editorial addressed only the matter of the interpretation of Scripture. It said nothing against and everything in favour of accepting sinners in love. The point of Romans 1 and 2 is that we are all sinners, and therefore none is without excuse. God's kindness is meant to lead all of us to repentance. The point of Romans 1 and 2 is not: as long as straight people are sinners, too, homosexual practice is no longer to be judged a sin. My editorial did not condemn homosexuals, however. It merely condemned misguided interpretations of the Bible.

Editor

BEYOND BELIEF



GUEST COLUMNIST

Curriculum Development Centre closes

Robert VanderVennen

TORONTO — The Joy in Learning Curriculum Development Centre in Toronto is closing its doors for the last time, says Karen Gerritsma on behalf of the centre's board. Friends on the CDC mailing list have been sent this news "with a genuine sense of sadness, because something we cared about deeply is coming to an end."

CDC had its start in the late 1960s when Arnold De Graaff, while teaching at Trinity Christian College near Chicago, led Canadian teachers in writing curriculum materials for Christian schools. This picked up momentum when he began teaching in Toronto at the Institute for Christian Studies in 1970. For a number of years during the '70s De Graaff gave one day a week to this work by arrangement with ICS.

CDC was incorporated in early 1974 by Deborah Steele Marshall, Jean Olthuis, Anne Tuininga, Helen Breems, Mary Gerritsma and John Olthuis. At first it was a project of ICS, which supported the curriculum work with \$19,000 in 1974 and with \$32,000 in 1976. The work got a boost and its first full-time staff members with an anonymous grant of \$25,000 in 1975.

The legacy

The centrepiece of the work was its first publication, a 620-page looseleaf binder called *Joy in Learning*. It was an integrated curriculum guide for Grades K-4. Its promotion said: "The children are helped to develop a distinctly Christian view of life, leading them to praise and serve God and become his disciples and witnesses."

Joy in Learning, edited by De Graaf and Jean Olthuis, sold out its first press run of 1,000 copies in a year-and-a-half and then was reprinted. It



was used worldwide, the most successful of all CDC publications.

This was followed by Bible studies of Old Testament history from Joshua through Kings by Don Sinnema and Harry Fernhout. These brought the best of Dutch Bible story-telling to elementary schools. The aim was to see the theme of an entire Bible book whole rather than separated stories.

A math book by Calvin Jongsma and Trudy Baker followed, along with highly-acclaimed social studies books on Japan and Kenya and unpublished units on the Canadian way of life. None of these, however, received much actual classroom use in the ways they were intended.

Jean Olthuis wrote *Teaching with "Joy"* after teachers complained that they didn't have time to translate the good suggestions of *Joy in Learning* into classroom practice. A general complaint of the materials was that they hovered above the classroom rather than putting working tools into the hands of teachers. Agnes Struik has been bridging that gap with tremendous effect, especially in Western Canada, says Ary de Moor, curriculum specialist for Christian schools in the Alberta region. He adds that Struik may be CDC's most substantial legacy at this point.

The new hat

Beatrice C. Vandervelde

Sarah comes into the classroom carrying a felt hat. She marches straight to the house centre with it. "My Mom says we can keep this hat," she says proudly.

"Wonderful," I reply. "What kind of hat is it?"

Before Sarah has time to reply, Kathryn answers, "A jungle hat."

"No, a hunting hat," Stephanie says.

"What do you think, Michael?" I ask.

"An army hat," he answers without a moment's hesitation.

Sarah has been looking at the other children in amazement. "It's a cowboy hat," she announces petulantly.

"You know what it made me think of?" I say. I go to the centre and find a flower to pin on the size of the hat. I bend part of the rim up just slightly. Then I look for the little white fur stole and white gloves to make the "grand dame" outfit complete. I am interrupted by Sarah

declaring, "My Mom said it's a cowboy hat!"

"Oh." I drop the flower and stop my search for stole and gloves.

It is 15 minutes later. More children have arrived and some of them have started playing. Suddenly a quarrel swells above the normal hubbub of activity.

"It's a cowboy hat," Sarah says angrily.

"No! I'm a policeman," Daniel yells. He's wearing the hat.

"My Mom said it was a COWBOY hat. I HATE you!" Sarah screams. A hush falls over the room as everyone stops his or her play to stare at her. "I hate you," she whimpers into the silence, cowering; yet defiance (and triumph?) glows in her eyes.

Minutes later she is playing elsewhere, her anger and frustration gone. The policeman continues to wear the new hat.

Beatrice C. Vandervelde teaches at Willowdale (Ont.) Christian School.

De Moor says that while *Joy in Learning* is being used today by more experienced teachers, "It is still having a very direct effect on the shape of curriculum units now being written." It is "the foundation of a lot of curriculum work being done in British Columbia," says John Vanderhoek, curriculum resource person in B.C. Henry Lise, a principal in Cobourg, Ont., and John Stronks of Redeemer College say that is also true in Ontario.

Although the CDC materials are currently not being directly used in classrooms very much, the direction and spirit of the work is still very much present. CDC's work exerts "a tremendous influence on where Christian schools are today," says Lise.

CDC started partly in reaction to a direction that American curriculum materials from Christian Schools International were taking that Canadians didn't want, says de Moor. De Graaf was attracted by the British primary school system at that time. It was less "analytical" and fragmented. Students weren't all lined up in rows doing the same thing at the same time, parroting back

what the teaching was giving them. There was no "joy" in that, he felt.

Curriculum keeps on changing. Harro Van Brummelen says that B.C. public school curricula again stress integration but have moved beyond what CDC offer.

There's a time to be born and a time to die. CDC ran out of

money, and its staff members have mostly moved on to other interests. CDC is now trying to "make ends meet" by selling its stock of curriculum materials at fire-sale prices to pay off its remaining debts. CDC arose when needed and now others have picked up the torch.

Ontario public schools may teach about religion, says minister

Robert VanderVennen

TORONTO — The Ontario Ministry of Education "will permit education about religion in Ontario public schools that is not indoctrinational," says Marion Boyd, Education Minister.

In early 1990 the Ontario Court of Appeal upheld a lower court's decision forbidding the Elgin County board of education to continue with its program of religious education. The judgment said that instruction about religion might take place within tightly circumscribed limits.

A complication was that one day after the Appeal Court's decision, Dr. Glenn Watson tabled for the David Peterson's Liberal government his recommendations about religious education after a year of study. He advised that religious education be required in all schools, with between one-third and two-thirds of the time being devoted to the subject of Christianity. Watson's report was not made public until 10 months later, and then by the NDP government of Bob Rae.

The new policy is supported by both opposition parties. However, less than one-third of the time may be devoted to study about Christianity because even that much time would be giving it "primacy," which is unconstitutional.

The new policy "will permit boards of education to offer programs of education about religion in Grades 1-8 during the school day for up to 60

minutes per week." Schools which do teach about religion must exempt any student from attending at the request of parents.

An optional program

The purpose of educating about religion in the public schools is "to provide knowledge and awareness of a variety of the religious traditions that have shaped and continue to shape our world." Instruction about religion has no impact on the rest of the curriculum, says the ministry.

The issue does not exist in the Western provinces like British Columbia and Alberta, says Harro Van Brummelen of Trinity Western University; education about religion is not permitted in the public schools there.

The program is optional for Ontario public schools. Boyd says that the Ontario government will not make it compulsory because there is no public consensus on the role of education about religion in the public schools. Watson's study found that nine public school boards fielded a full program of religious education, 22 had an irregular program and 30 did not offer religious education.

School premises may continue to be used for religious indoctrination outside of school hours, just as schools are used for a variety of community activities.

Catholic and independent schools are not affected by this ministry decision.

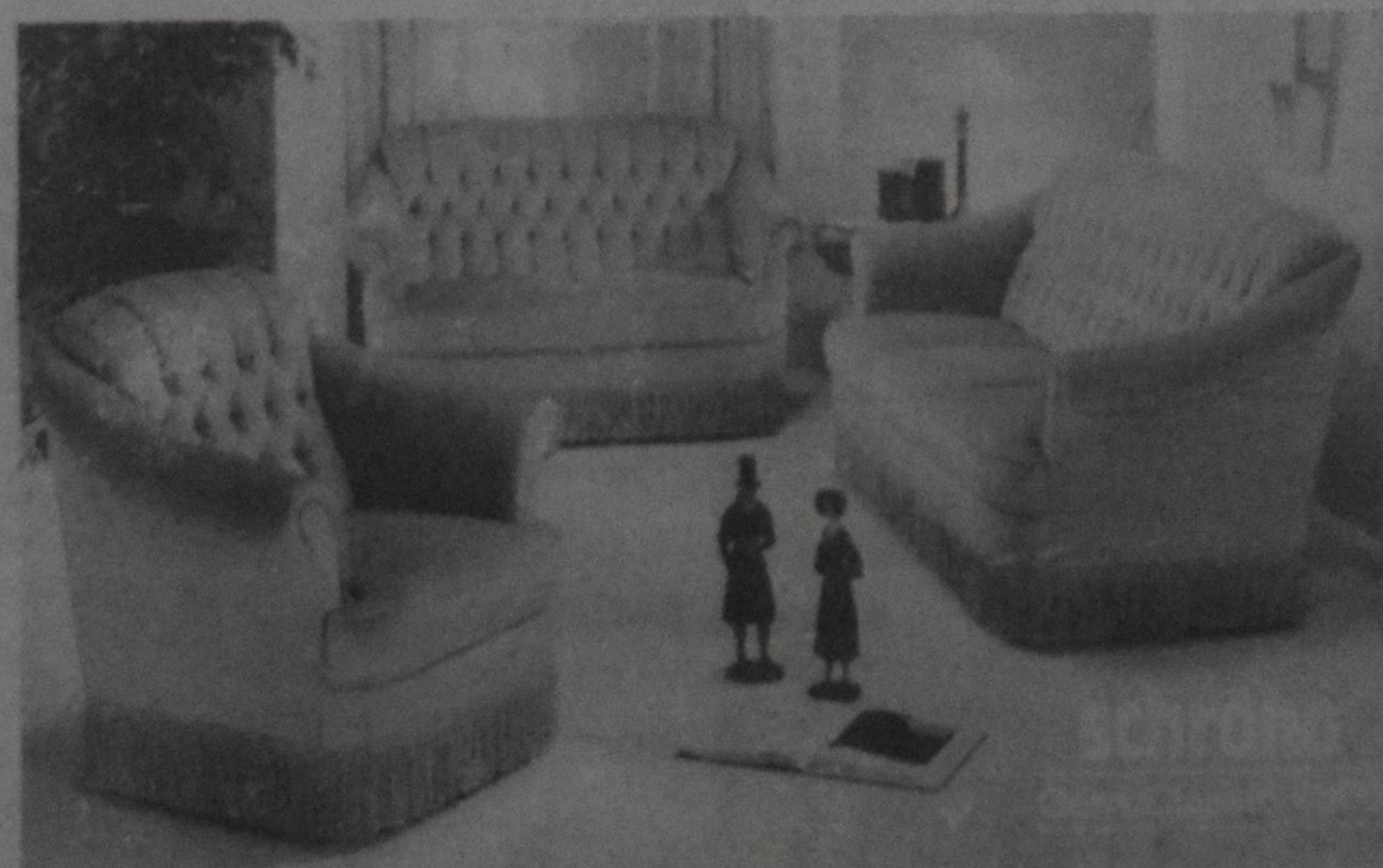
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Cinema/Arts

Cinema summaries

Marian Van Til

Shipwrecked

Rated PG
Stars Stian Smestad and Gabriel Byrne
Directed by Nils Gaup; based on the story "Haakon Haakonsen" by O. V. Falck-Ytter

This engaging Walt Disney production is based on a story by a Norwegian author, uses Norwegian actors, was directed by a Norwegian and partially filmed in Norway. But, alas, Norway has no tropical islands, so the island scenes were filmed in Fiji.

The "Norwegian connection" seems to give this film a straightforward matter-of-factness which prevents this shipwreck survival story from becoming hopelessly romantic, too sweetly sentimental or totally unrealistic. The film has a slightly laid-back, European flavour which may be either appealing or annoying,

depending on your perspective — and perhaps on your age.

Haakon Haakonsen (played winsomely by Stian Smestad) is a near-adolescent boy who lives on a rented farm in the mountains of Norway with his parents and younger siblings. His father only helps on the farm periodically; most of the time he is away at sea. Then the father is injured aboard ship and must give up sailing — and the family's main source of support.

Reluctant sailor

Haakon is a quiet boy, picked on by the bigger kids. He has no dreams of sailing but agrees to be a "ship's boy" to help his family when it becomes apparent they will be evicted from the farm.

Not unexpectedly, this principled boy matures quickly and becomes a fine sailor. When the ship is wrecked by a

fierce gale while on its way to Calcutta, Haakon must use his wits and courage to survive, alone at first. Later, he and several shipmates must somehow outwit the pirate who had masqueraded as a British officer on their ship.

Shipwrecked is a film worth seeing with the whole family; adults will appreciate it at least as much as children will. Though the 11-year-old boy sitting behind me in the theatre was anxious for the film to get right to the "action" his later comments (a little too audible) to his father indicated he was quite enjoying the movie. It is to the film's credit that it takes the necessary time to develop the story's characters. Even in its less-than-frenetic moments, *Shipwrecked* doesn't lag and is visually interesting simply because of the magnificent scenery it records. (Many children, of course, are not

particularly captivated by majestic landscapes; but there are other visual treats for them.) *Shipwreck's* only obvious flaw is a technical one: as the film starts and tracks a

man down a cobblestone alley, the camera seems to jiggle. It's an astonishing gaff considering the quality of the rest of the film

International peace song makes comeback

Diana Doucet (CCCI)

TORONTO, Ont. — The war in the Gulf is over and the hearts of people around the world are hopeful for lasting peace. In a co-operative Canadian/American effort to encourage prayer for peace, Crossroads Christian Communications Inc. (CCCI) has adapted a video based on the song "Peace on Earth," the United Nations anthem for the 1986 International Year of Peace, to a call for peace internationally.

The song, which was originally performed by representatives from more than 80 nations and participants at the 1986 World Expo in Vancouver, will be recorded this time by performing artist Elaine Stacey, along with a representation of Canadian and American children, many of whom still have a family member stationed in the Gulf.

"I was part of the 'Peace Choir' which performed at the 1986 World Expo," says Stacey. "Since then we have seen remarkable changes in our world. As I sang the song again with many friends and the children of servicemen and -women defending peace in the Gulf, I hoped some day soon the prayer of our song would be more than just a dream."

The original recording and video was played during the 1986 Summit in Iceland for Presidents Reagan and Gorbachev. The new video release is being forwarded to the international media including those in the Gulf. It features children's groups

from numerous American and Canadian cities, and was released on March 13.

Canadian Bruce Stacey, who is the writer and composer of the song as well as vice president of special projects at CCCI, produced the recording. The song will also be featured on Elaine Stacey's first solo

album, "Song of Ages," to be released by CCCI in April.

The song's lyrics will appear in Tyndale's forthcoming book "Answers to Children's Questions About War." Tyndale also released the audio version to more than 1,100 Christian radio stations across North America.

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Weekly puzzle

by Bernice Gordon

ACROSS

1 Latin I verb

5 Fergie's sister-in-law

10 Peddle

14 Brian — (lr. king)

15 Certain expression

16 "Baked in —"

17 Poetic form

19 Paddy yield

20 Afr. land

21 Lured

23 Five-dollar bill

24 Fathomless

25 Maltreated

29 Sculpin

32 Cotton fiber

33 Located

35 Abominable snowman

36 Received

37 Family member

38 Thrash

39 Dilly

41 Fish

43 A Gardner

44 Despots

46 Sent along

48 Together in music

49 Lard

50 Sharp tapping

53 — a flash

57 Styptic

58 Document

60 Give the gate

61 Banks of

62 Olive genus

63 "Family —"

64 Hollow stalks

65 Threadbare

DOWN

1 — Eban (lsr. statesman)

2 Gunman's gal

3 "To —, and a bone..."

4 Melodic

5 Locates water

6 Notion

7 Kind of raid

8 Snout

9 Improved

10 Assortment

11 "The Iliad" e.g.

12 Pleasant

13 Exploit

18 Singer

22 Hyson or oolong

25 Molded metal

26 Cuckoo

27 Novels

28 Platters

29 Madrid mister

30 "Thereby hangs —"

31 Broke bread

34 High rock

40 Lover in "Aida"

41 Type of trunk

42 Removes a detonator

43 Suffer humiliation

45 Pecan or cashew

47 Not connected to religion

50 Float

51 Others: Lat.

52 Biblical weed

53 Tobacco chew

54 Gram or meter

55 Mimic

56 Laurel

59 Vane dir.

Last Week's Puzzle

SODA SLAPS ATTA
OPAL RODEO BAIT
FACELOTION ABET
THERE TREASURY
TARS ISLE
AND SANTA AMANA
NEIGHBOR CRETAN
AWOL AWISH NANA
MEDALS PLASTICS
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Church

Marian Van Til, page editor

'Classical' or 'Contextual' theology: the dilemma of the World Council of Churches

Richard Van Houten

The following essay is a summary of major trends across the many issues debated at the recent assembly of the World Council of Churches. News items on particular issues follow.

Thousands of observers, guests, advisors, stewards, and visitors joined the 811 official delegates for the Seventh Assembly of the World Council of Churches (WCC) in Canberra, Australia, Feb. 7-20. Participants came from nearly every point in the spectrum of the Christian church. Some stayed at the fringes as observers, while others were more central in the struggle, but all were busy listening, evaluating and reacting to a massive amount of information from every corner of the globe.

Many joined their voices to call the world church back to its foundations. Many also (and sometimes the same persons) were anxious to push the church forward to new frontiers.

The theme of the assembly was "Come Holy Spirit, Renew the Whole Creation." The WCC leaders emphasized that this was the first assembly theme ever dealing with the Holy Spirit and the first expressed as a prayer. They also expected that ecological issues would be a high priority at this assembly.

Most of the issues at the assembly, however, were not particularly related to the theme. Bible studies and references frequently dealt with the Holy Spirit, but the issues that really excited participants were not especially linked to the work of the Holy Spirit. One of the major reports included an extensive section on ecological issues, but it probably would have been there no matter what the theme.

Controversial performance

On the second day of the assembly, a young Korean woman, Prof. Chung Hyun-Kyung, made a dramatic plenary presentation in dance and voice. She called on the spirits of all those who had suffered and died unjustly to be present before the assembly. These included the victims in biblical history as well as contemporary victims, such as those in the Bhopal tragedy. Finally, she called on the spirit of Jesus: All of these together she called "icons of the Holy Spirit who became tangible and visible to us." Then she burned the list of the spirits. Later in her speech, she suggested the Buddhist Bodhisattva Kwan In (or Kuanyin in Chinese) might be the feminine image of Christ.

Chung's speech, finished by a vigorous dancing troop with Korean instruments, brought the delegates to their feet, cheering and applauding. Some participants, in later discussions, insisted it was the point in the assembly where the Holy Spirit was most present.

Other participants found the presentation the most disturbing of any at the assembly. An Orthodox patriarch and a president of the WCC, Paulos Mar Gregorios, called it syncretism. Others suggested the word *paganism* described the position. At the end of the second week, a special forum was held during this and other issues related to the theme were debated.

Prof. Konrad Raiser suggested that the syncretism debate is just the surface question for a deeper division within the WCC. He named two broad streams of thought in the WCC, "classical" and "contextual" theologies. Classical theologies are those such as Orthodoxy, evangelicalism, Roman Catholicism and others that seek an authority in Scripture or church for their faith. Contextual theologies, such as feminist, liberation and black theologies, place primary emphasis on experience. Raiser, a former

deputy general secretary for the WCC, said that the Justice, Peace, and the Integrity of Creation (JPIC) conciliar process is the place where those streams should be in critical dialogue.

The previous WCC assembly in Vancouver in 1983 also was divided along the same lines. It tried to solve the problem by calling for a "vital and coherent theology." This call was not really answered. In fact, it has been the subject of much debate in the Central Committee since 1983. There are many misgivings in the WCC over whether there should be such a theology.

So far, said Raiser, the WCC assigned the problems of classical theology to the Faith and Order Commission, while giving the problems of contextual theology to the Commission on World Mission and Evangelism. Only the JPIC process could bridge the gap, Raiser said.

Tension is deep

The gap between classical and contextual theologies revealed itself in another major focus of unease at the assembly. This focus is on the value of particular and personal experience in the work of the church and its collective faith.

The contextual side says that the particular experiences of youth, women, regional cultures, the oppressed and the "differently-abled" are fundamental.

Proponents of classical theologies, which, broadly speaking, recognize an outside authority over experience, pressed for the values of authority, ordained office, age and expertise. While the former group desired action on the burning issues of the day, the latter group wanted clearer theological justification to avoid a rash activism.

The tension between these two streams was present all through the meetings, but reached its high point in the nomination process for the Central Committee and the WCC presidents. The leadership set a target of 50 per cent women membership and 20 per cent youth membership (under 27) for the Central Committee. In addition, the committee had to be regionally proportional and show a balance between lay and ordained members.

There was one other factor, the Orthodox representation. The Orthodox churches joined the WCC in 1961, with a guarantee that they would have 25 per cent representation at all levels of WCC. From this dominant minority position, they resist the pressures to conform to the contextual, experiential models for church life. They appoint women as delegates but are firmly opposed to any WCC resolutions that women should be ordained as priests. For the Orthodox share of positions on the Central Committee and list of presidents, there are usually fewer women and youth than for the rest of the WCC representation.

Raiser believes that if the WCC is to remain healthy it must encourage greater conflict. He would like the fundamental differences to be exposed, and believes that a much deeper level of conflict can be sustained.

In spite of the failure to address and resolve the tension in the world church, the WCC is also the only organization in which the problem can be addressed at this time. No other organization has the participatory model in place in which evangelicals, Orthodox, modern Protestants, contextual theologians and even Roman Catholics (if they so desire) may join. It is a problem in the world church not likely to be solved in the near future. However, as a forum for the whole church, it stands alone, with all its imperfections.

Richard Van Houten is executive secretary of the Reformed Ecumenical Council. He lives in Grand Rapids, Mich.

Aboriginal Australians challenge WCC

CANBERRA (REC) — Ash Wednesday was marked in a special, unplanned way at the World Council of Churches Assembly when massive numbers of non-aboriginal Australians joined the aboriginals in a show of repentance.

The aboriginals had presented a drama in song, pictures and words to a plenary session of the assembly. They told their story since 1788 when the first permanent British colonizers arrived. They showed the list of places where massacres of aboriginals had taken place. They described the policies of forced assimilation, including residence in closed camps with controlled entry and exit. They showed how children were taken from parents and forced into schools. They told the participants at the assembly that aboriginals were not even citizens in their own land until very recently. Citizen's rights were offered to those who became like whites. They had to carry an exception certificate for two years to show their good behaviour.

Arthur Malcolm, the first aboriginal Australian Bishop, told the assembly he was a mission-raised aboriginal. Christian missions shared in the nation's program to assimilate the aboriginals. He lost his tribal culture and all ability to speak his native language. He said he only discovered his own people by

accident just a few years ago.

Malcolm said he had no bitterness, only sadness. In fact, he said, "I believe the church saved my own people from dying out."

As the music of the last song died away, Gregor Henderson, general secretary of the Uniting Church in Australia, called out from below the stage, "Aboriginal brothers and sisters, in the name of God, will you allow us non-aboriginal Australians to join you in the journey for a new and just Australia, please?" he asked. When the aboriginals stretched out their hands to him, hundreds of Australian visitors and delegates rose spontaneously from their seats and flooded onto the stage, where they milled about, embracing one another for 15 minutes.

For the first week of the assembly, the WCC had made a conscious attempt to include the Aboriginal peoples. The opening worship of the assembly began with a request from the WCC executive to aboriginal representatives for permission to hold the Assembly in their land. Each day worship began with a plaintive note from the didgeridoo, a long wooden horn that sounds a low continuous note. The occasion of the assembly in Australia has provided an opportunity for the churches to speak about the plight of these peoples.

Chinese admitted to WCC, but denied Central Committee seat

CANBERRA (REC) — The China Christian Council (CCC) requested and received admission to the World Council of Churches during the WCC Assembly in Canberra. Four Chinese denominations were founding members of the WCC in 1948, but resigned shortly after the founding of the communist regime. The CCC is not exactly a church, but the WCC accepted their assurance that it is on the way to becoming a national church.

The Taiwan Presbyterian Church demanded and received assurance that CCC membership would not compromise their own place. Bishop K. H. Ting of the CCC noted in his acceptance speech that he spoke for the churches of "mainland China" and that CCC membership would not impose on the internal policies of any other member church. In so doing, Ting stepped out of the pattern of other Chinese social organizations. Usually, when joining an international organization, Chinese have demanded special designations for groups from Taiwan. Following Ting's speech, Rev. Kao Chun-ming from the

Presbyterian Church in Taiwan went to the podium to shake Ting's hand.

Within an hour, the celebration of the Chinese was tarnished. As debates about nominations for the Central Committee of the WCC began, proposals to include both Kao and Ting on the committee were defeated. The nominations committee did not take into account the fact that the entrance of a group representing about five million Christians would require a redistribution of Central Committee members.

Instead of removing a seat from Europe or North America, Kao and Ting were pitted against nominees from Indonesia and Thailand. Many delegates felt the injustice of the situation and sent the matter back to the business committee of the assembly. But the business committee offered no solution. The only opportunity available in the WCC constitution is that Ting and Kao, as delegates from member churches, could join any Central Committee meeting. They would have the right to speak, but not to vote.

Bible Notebook

12 And further, by these, my son, be admonished: of making many books *there is no end*; and much study *is a weariness of the flesh*.

1 S. 10. 25, Books, Ac. 19. 19.
Reading, Da. 5. 17.
Or, *much reading*,
p.p. ch. 1. 18.

On 'headship'

Al Wolters

"For the husband is the head of the wife as Christ is the head of the church" (Eph. 5:22).

It is astonishing how much to-do there has been in recent years about this perfectly straightforward text. The Apostle Paul is telling us here that there is an analogy between the husband/wife relationship and the Christ/Church relationship: both are love relationships involving respectful submission and self-sacrificial leadership. Marriage partners must model themselves on the covenant partnership between Christ and the Church. What could be plainer than this fundamental apostolic teaching on Christian marriage?

Yet there is great dissension among Christians today about the meaning of this verse, and the one other passage in the Bible where human headship is mentioned (1 Cor. 11:3-5). On the one hand are those who deny that headship has anything to do with leadership or authority. They stress the fact that the previous verse speaks of *mutual* submission, and that in any case, authority in the Bible is always a matter of servanthood. Some go so far as to say that the wife is just as much the head of the husband as the other way around.

On the other hand are those who acknowledge that headship implies authority, but take it to define the proper authority relationship of men and women, not just in marriage, but also in the church. Some go so far as to say that women should not have authority over men in any sphere of society, including business and the state.

'Profound mistake' in both views

Now it seems to me that both these points of view are profoundly mistaken. Whatever equalitarian biblical scholars may say, it is simply false to claim that the Greek word *kephale* ("head") means "source" in the New Testament, and has nothing to do with authority or leadership. Nor do the notions of mutual submission and servanthood mean that authority is no longer authority, that parents should submit to their children, or masters to their slaves, in the same way that children should submit to their parents or slaves to their masters. In my opinion, the notion that "mutuality" should replace authority among Christians is profoundly unbiblical.

But the other position on headship is equally mistaken. Scripture speaks of the man as head exclusively with respect to marriage. There is no biblical warrant for speaking of male "headship" in any other context. It is true, of course, that men, in fact, held most positions of authority in the biblical world, but this has nothing to do with headship. If we want to talk about the offices which men and women may legitimately hold in church and state, the home and the office, we must not bring headship into the discussion; it is irrelevant.

It seems to me astonishing that in the Dutch Calvinist tradition, in which the principle of "sphere sovereignty" has so long been held in honour, the debates about headship and women in ecclesiastical office have virtually ignored this principle, which I take to have solid biblical warrant. What holds for one sphere of human society, for example, marriage or the family, does not necessarily hold for others, for example, the state or the institutional church. When applied to the church, the whole issue of headship is a red herring.

What *does* apply to the institutional church is what the New Testament explicitly says about it. My reading of the evidence is that the New Testament possibly recognized women deacons (Romans 16:1) and very probably recognized an office of "widow" (1 Tim. 5:3-10), but that the office of "teacher" in the public worship service was explicitly reserved for men (1 Tim. 2:12). I have yet to see a plausible exegesis of this last text which makes clear why it should not be accepted as normative apostolic teaching for today. So it seems to me that the Bible places gender restrictions on only two offices in human society: that of "head" in marriage, and "teacher" in public worship.

The real issue in the debate about women in ecclesiastical office is not headship. I wish people would not assume that the issue has been solved as soon as it has been established that headship does not settle the matter. The real issue is this: will we accept the Bible's normative teaching even if it is not strictly egalitarian for every sphere of society?

Al Wolters is a professor of Religion and Theology/Classical Languages at Redeemer College in Ancaster, Ont.

WCC narrows focus of talks with Roman Catholics

CANBERRA (REC) — For 25 years there has been some form of co-operation between the World Council of Churches and the Roman Catholic Church. The focus of this co-operation has been a 24-person "Joint Working Group." This JWG has fostered co-operation between departments of the two bodies. The JWG has also commissioned two studies since the Vancouver Assembly, one on "The Church — Local and Universal" and the other on "Hierarchy of Truths."

The Canberra Assembly also

took note of some problems. They noted that co-operation in the field of social thought and action faced difficulties. This was highlighted by the refusal of the Catholic Church to participate as delegates in the Conference on Justice, Peace, and the Integrity of Creation at Seoul in 1990.

The assembly asked the JWG to focus specifically on "assessing afresh the basis and common ground shared by the RCC and the WCC...." They took away from the JWG the task of supervising and co-

ordinating all interaction, noting that this could be done by staff.

The RCC is not prepared for membership in the WCC yet but it participates in many areas. About a quarter of the WCC staff in Geneva are Roman Catholic. Archbishop Edward Cassidy, the president of the Pontifical Council for the promotion of Christian Unity, said that mutual confidence has grown over the 25 years of co-operation, so that "we may now speak openly of our difficulties."

Evangelicals at WCC urge commitment

CANBERRA (REC) — An ad-hoc group of evangelicals gathered several times during the Assembly of the World Council of Churches at Canberra. Those who came to the meetings included some delegates from member churches and some WCC staff, but most were observers and visitors. The group decided first to seek to influence the WCC by participation. Since all but visitors and press could participate in section discussions, the group made efforts to make their concerns known.

When the group gathered a third time to report on the results, members from Sections 1 and 3 (out of four sections) said their input was received and significantly contributed to a more biblical overall tone in the reports.

The evangelicals also drafted a letter to evangelical churches and Christians outside the WCC. They said there was not enough commitment to ecumenical activity from evangelicals within WCC member churches as well as churches in the wider Christian communion.

The evangelicals responded positively to the challenges provided by the assembly in the areas of youth work, aboriginal experience, the leadership of women, and the discussion of war, among other issues. They were most concerned about the lack of a biblical and orthodox theological basis for many of the assembly's statements. They were also disappointed that the assembly did not take more notice of the changes in Eastern Europe and the role of the churches in those changes.

'Blessed are the poor in spirit'

Janet Vliegenthart

A frail old woman sits outside her tiny hut sewing cowrie shells onto a gourd. The work is painstakingly meticulous and she must rest her weary eyes and shaky hands often. In her hut hang a few photos which encourage her. One is of her and that *mzungu* (white person) who comes to buy the gourds. The other is of another *mzungu* selling the gourds in Nairobi.

When I first met her, I thought her to be close to 60 years old. After I came to know her, I learned she was only half that. Life had not spared her any troubles: her husband was an alcoholic and had rented out most of their land. Socially she was stigmatized because she had given him only one son. She desperately had wanted another but I suspect that was unlikely, due to her malnourished state and possibly to the chronic abdominal pains of which she often complained.

Despite her suffering she worked very hard to support her family. Whenever we visited she greeted us warmly, and before we handled any business she prayed with us. From the cracks of her broken English flowed praise and thanksgiving

to God. Her simple prayers never failed to touch me deeply.

Jane died recently, only four days after our last visit. When I received the news I felt overcome with sadness; but not for Jane. Her death was an act of grace. The hope and faith which she so strongly clung to have not disappointed her. Jane was poor in the things and the ways of the world, yet she was rich. She had stored up for herself treasures in heaven. I was sad for the many like her who ache for comfort, healing and release. It is a far cry from the abundant life that Jesus came to give.

I was sad, too, because I

could have done more for her. I was often in a hurry and she always wanted me to stay longer and visit. I could have listened to her stories. I could have taken her to the clinic myself. I could have tried to talk with her husband. I could have arranged for better moral support from the church and the community.

When I look back over the ten months during which I knew Jane, I see the development, not so much in Jane, but in myself.

Janet Vliegenthart works for the Christian Reformed World Relief Committee (CRWRC) in Kenya. She wrote the above in December 1990.

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On the Gulf War

A Memory

Didy Prinzen

I wondered what had awaken me. It was very early in the morning. My still sleepy mind sensed something unusual. I heard a steady droning — it was a sound I had never heard before. Also through the open window I heard people on the street; that was very strange in our quiet little town at that early hour. Then I heard a voice call out, "It is war!"

It was May 10, 1940. Germany had deceitfully and unexpectedly invaded our lovely little country! And life was never the same.

We were children and unable to fully comprehend the terrible effect the war would have on thousands — no

millions — of people. The reality for us was the fear of going to bed at night, and waiting for the Allied bombers. Coming from England, they would fly straight over our town to bomb German cities.

First we would hear a faint drone, ever so far away, but coming closer and closer until the whole sky seemed to be filled with it. We knew that at the same time searchlights would be sweeping through the dark sky. Then the German ground artillery would start to rattle. And we would fearfully wait for that one sound of which we were more afraid than the droning of the bombers or the rattling of the artillery: a whistling, also soft at first but becoming louder

and louder.

And while my sister and I hid under the blankets and plugged our ears, we would hear the bombs hit the ground — bombs prematurely released by a pilot who found himself caught in the German searchlights. The windows of our house would rattle.

The next day, with the curiosity of children we would go and see the big craters the bombs had made. Even though it happened only a few times, some people of our town were killed and the fear of planes and bombs was part of our lives for five years.

History has repeated itself. Another dictator, another war. And again the bombs have fallen.

The Gulf War has brought back to me the memory of nightly bombing "missions!" Even so, I was unable to conceive of the fear and the terror of people in a city that was being bombed continuously and relentlessly for six weeks. And this uninterrupted bombing was only one of the many horrors of this war! Humankind has once again proven its total depravity.

May God have mercy on the millions whose lives have been shattered and will never again be the same.

Didy Prinzen lives in Oshawa, Ont.

The Allies

Sitting behind their desks scrutinizing their computers they figure in dollars and cents which of the countries will demolish which city and which country will win in the end but must pay and make amends.

Lini R. Grol
Fonthill, Ont.

Hope

After seeing on television the multitudes of Iraqi casualties when Operation Desert Storm was over.

This morning, during the worship service eager little children came forward. Happy faces, waves to Mom and Dad. Gathering under the pulpit for their very own sermon.

"Have you ever felt all alone?" asked our pastor. "All alone, without anybody to help you? Jesus did once, you know, while dying for us on the cross."

"Jesus loves me, this I know," played our organist, while they marched to their classes, pushing and shoving. Secure in vibrations of love which envelop them like a cloud.

Half a world away, in the desert, thousands upon thousands of corpses. Mutilated, scorched, decaying, grotesque. Barely two decades ago they were innocent, eager, brown-eyed little boys, passionately adored by devoted parents.

Did anybody teach them that Jesus loves children? Did they feel utterly alone when the planes dropped destruction? Did they cry to their Allah, or scream for their mothers?

Who taught them to hate, to rape, torture and rob?

Who taught them to love?

The clouds pour down their gushing rains abundantly. The Tigris and Euphrates quickly rise. Give silent praise to him the Lord Almighty, Who rides the airy chambers of the skies.

The burning sands that sear with fingers stranding. Turn into ghastly mud and cloying clay. Impede the footsteps, treads, and wheels from turning. Because you rule the winds, the night, the day.

While we cringe in horror when viewing this Armageddon, our solace is knowing that on some bright morning the great Healer of nations will appear in his glory.

Then sin will be banished. Hopeless tears will have vanished. This death-desert will bloom. And this groaning planet will be forever allright, for dreaded, doomed death will forever have died.

Berta Hosmar
Whitby, Ont.

Thanksgiving Prayer for Peace

on the ending of the Persian Gulf War, March 1991

Great Sovereign Grand, our Lord and God triumphant,
Residing in the regal firmament wide,
Surveys the scene of total mass destruction,
Speaks and the armies stop their vaunting pride.

You clothe yourself with light and lightning glorious,
The thunder clouds of billowing chariots roll.
The hurricane voices roar in bass crescendo,
The pounding powerful surf is under your control.

Feature

Who is on the side of right?

A concise lesson in Middle Eastern history

Marian Van Til

"I am very concerned, as a minister of the Gospel and as a Near Easterner who immigrated to the West, about the lack of knowledge in the West of the power of Islam." That's the way Syria-born, Lebanon-raised Bassam Madany, Arabic radio minister of the Christian Reformed Church, begins a speech which allows his audiences to "view the Middle East from a Christian perspective."

Madany is uniquely qualified to present his concise, fascinating history lesson which does much to help his listeners understand Arab and Arab/Israeli tensions. Though he has long lived in the Chicago area, Madany has constant contact with the Arab world through listeners to his own broadcasts, by himself listening to broadcasts from the Middle East, and by means of once-a-year trips to that region.

After World War Two, Madany says, the Western world became, understandably, "almost hypnotized by the threat of Marxism; but we should have been more aware of the rest of the world." For example, there were Arab/Israeli wars in 1956, 1967 and 1973, and a civil war in Lebanon which hasn't yet officially ended.

To explain those tensions one must understand Islam, says Madany. "What makes the Muslim world so different from the rest of the world is that Islam as a major religion is unique in that it has within itself a political component. Islam, historically and ideologically developed an idea of world conquest."

Islam is still "bound up 100 per cent with the person of Mohammed. And Mohammed was not successful as a preacher alone, but only after he wedded religion and politics. As a political leader he could be suc-

cessful." So he became the first caliph of the Arab world. "But he didn't have the political wisdom to prepare an orderly system of succession, so within 30 years after his death, Islam was rent asunder," explains Madany.

The ascension of the fourth caliph, Ali (a much younger cousin and son-in-law of Mohammed) was particularly hotly contested; his followers became the Shi'ites. That was the seventh century, but it wasn't until the 18th century that the first Shi'ite state, Iran, was established.

Conquest blessed by Allah

Within 100 years of Mohammed's death, the Arab Muslims had conquered lands from India to north of the Pyrenees in France. "They interpreted their conquest as the blessing of God (Allah)," explains Madany. Thus they divided the world into two

realms: the Household of Peace and the Household of War. But from a theological point of view they could only ever be in armistice with other Muslims, so they were free to wage war on the "infidels."

In 750 A.D., a bloodbath which resulted in the centre of Islam being moved from Damascus to Baghdad, began the "Second Empire." This empire came to consist of many non-Arab Muslims — the Turks, for example — who worked for and fought on behalf of the Arabs. (Iraq's Kurds, of Indo-European descent, fall into the same category.)

The Turks then became the torchbearers of Islam and in 1453 presided over the demise of the Byzantine (Christian) Empire. The sultan of the Turks, Mohammed the Conqueror, subdued Constantinople and renamed it Istanbul, which became the capital of the Islamic world.

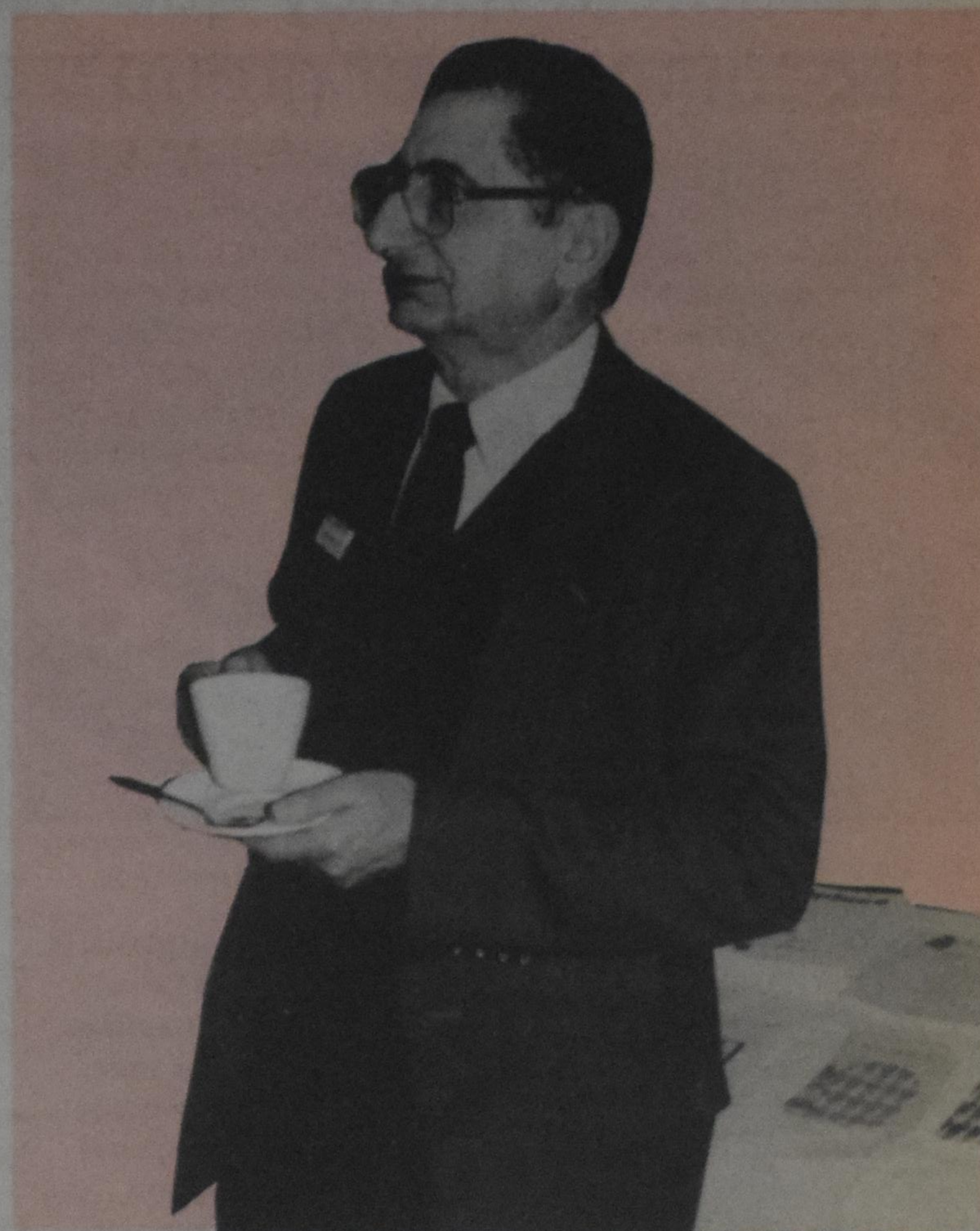
A time of nationalism

In the 16th century the Turks came south and conquered the entire Middle East and parts of Africa before their Ottoman Empire declined. By the 19th century the European powers, primarily Britain and France, had "inherited" the Ottoman Empire and were confronted with what became known as the "Oriental Question." How they would divide up the Islamic world.

After the First World War, they "got the opportunity to take over the Islamic world." But "the Arabs became terribly disappointed with the British, who were wooing three different groups" simultaneously: the Zionists, the French and the Arabs.

Zionism had taken root in the late 19th century and the British had promised "a national home for the Jews in Palestine," explains Madany. The British also had to share some of their land with the French, so Syria and Lebanon came under French rule. The English then established Iraq, comprising three provinces of the Ottoman Empire; they gave that to the Arabs. (Kuwait emerged from those provinces, too.)

The Arab Christians in the area at first saw the resulting growth of Arab nationalism as a good thing. "Many began to dream about separating politics and religion in Islam,"



Bassam Madany

Photo: Marian Van Til

and they thought the new nationalist spirit might allow for that. They hoped Christianity would be allowed a footing equal to Islam. "They didn't realize that this nationalism was being grafted onto an Islamic world view," says Madany.

A sticky situation

A new problem then arose with the Nazi persecution of the Jews. Many Jews moved to Palestine and the U.N. wanted Palestine to be divided between the Arabs and Jews; it drew the boundaries. But when Britain pulled out of the region on May 15, 1948, the Israelis and Arabs fought. By August 15, when the armistice was signed, "Israel had gobbled up much more territory than the U.N. had granted it. In the 1967 Arab/Israeli war it took more territory. It still holds that territory — the Gaza strip and the West Bank — contrary to U.N. resolutions. That has become the 'Palestinian Question.'"

Commenting on the recent Gulf War, Madany mentions Saddam Hussein's claim that Kuwait is part of Iraq. There is some historical truth to that claim, Madany points out. However, he adds that "one of the main agreements of all Third World countries has been that 'even though we were created by colonial [Western] powers, we accept the boundaries they made for us' to maintain as much stability as possible. Saddam Hussein sees himself as a ruler in the caliph tradition, even though he was 'born again' into Islam

for purely pragmatic reasons."

Forthright and just

"The future of my world [in the Middle East] is known only to God," Madany concludes. "I don't see this as a fulfilment of a specific prophecy regarding the Jews, as dispensational Christians do. The majority of Jews are unbelievers. The birth of the state of Israel was a providential occurrence; they have a right to exist. But so do the Palestinians."

Madany predicts: "If the Arab/Israeli problem is not solved, Islam will destabilize the entire world. There are 200 million people in the Arab world and the population is doubling every 20 years. There is much poverty, but most money is being used for armaments without regard for the people, while all the time they profess that the Arab world is 'one nation.'"

"The Western nations [and the U.S. can lead by example] have to be forthright and just, government to government, in dealing with the Islamic countries so that we gain credibility with them. We shouldn't sit back and think there will be peace."

"Unless we tackle these problems realistically, Islam will be the major destabilizing factor in the world," Madany reiterates.

Bassam Madany spoke in Jordan, Ont., sponsored by the Reformed Christian Business and Professional Organization (RCBPPO).

The hearts of kings and nobles you endow with wisdom.
Then take away their thinking powers broad:
Their cruel ambitions you curtail and falter,
Their disregard of life and limb and God.

Saddam Hussein was ruthless, manic, bold,
Invincible some thought and full of deadly ire,
But you, Oh Lord did crush his worldly goals,
And dealt his armies death by bomb and fire.

He offered up his ancient sacred land,
To unimagined death and immolation,
Invaded, sacked Kuwait/Iran without a provocation,
Might makes not right! That is the Lord's vocation.

From Eden's scene: celestial place on earth and quiet,
To Kuwait's cauldron, horrendous guns of killing riot,
From Paradise of endless fervid favour and delight,
To ruined cities shattered by the arms of might.

What have we done, Dear God! to plant the seed of terror and of blight?
When humankind could still have shared,
the visio Dei-benediction: sight.

Our thanks we give and heart-felt adoration,
For ending conflict and the wars short, hard duration.
For President Bush we pray, Mulroney and our nations,
For ending carnage and the desert's grim desolation.

Give guidance to our lands and to United Nations,
And prudence deep to heal their wounds and deprivation,
Lead us, O Father, to our anger's swift surcease,
And may we come to love our own dear Prince of Peace.
Amen.

Prayer offered at special service of thanksgiving at the
First Christian Reformed Church of Denver, Col.,
by the Rev. Nicholas Vogelzang.

Government money quadruples inter-church relief group's aid power



Photo: courtesy CRWRC
The CRWRC has shipped almost 5,000 tons of food in the last two years.

Ron De Ruyter

BURLINGTON, Ont. — Did you know you can put \$20 in the bank and feed a family for two-and-a-half months. It may seem incredible, but that's because this bank is no ordinary bank.

The Canadian Foodgrains Bank (CFGB) is an inter-church agency which ships food (mainly wheat) to needy people in the Third World. The largest food assistance organization in Canada, CFGB has shipped more than 400,000 metric tons of food since it was established in 1976. That is enough to feed one billion people for a day.

Most people vividly remember TV images of starving Ethiopians in 1984. Canadians responded generously: CFGB shipped almost five per cent of the wheat that reached Ethiopia. But do North Americans realize that starvation still threatens millions of adults and children? Al Doerksen, CFGB's executive director, says food needs may not be multiplying, "but they don't seem to be abating either." Countries with the greatest needs (largely because of drought and civil war) include Ethiopia, Sudan, Angola, Mozambique, Liberia and Malawi.

"The Gulf War has been over-shadowing all kinds of pressing humanitarian issues," says Ray Elgersma, Director of

the Christian Reformed World Relief Committee of Canada (CRWRC), one of 10 partners in the foodgrains bank since 1983. CRWRC is responding to the crisis by holding a special offering for the hungry in Africa. It hopes to raise \$250,000 for CFGB through offerings in Christian Reformed churches across Canada during the last week of March and the first week of April. Elgersma stresses that although CRWRC is a development agency which helps needy families and communities work toward self-sufficiency, it has a mandate to help the poorest of the poor.

Five-fold blessing

The ability of CRWRC and the foodgrains bank to provide relief received a big boost recently because the Canadian International Development Agency (CIDA), the international aid arm of the Canadian government, decided to increase to four to one (from three to one) the matching funds it gives to CFGB.

That makes CRWRC's fundraising effort timely. If \$250,000 is raised, CRWRC will potentially have \$1,250,000 to spend on food shipments. "We want to get the message out that there is four-to-one cost sharing now," asserts Elgersma. "If we can target the foodgrains bank as we haven't done in the past — tell our people that if they give \$10 it will translate into \$50 — they will be amenable to giving."

Literature mailed to deacons suggests that families set aside \$20 for the offering. With the new CIDA funding, a \$20 gift will generate \$100 in food aid, enough to feed a family for two-and-one-half months.

It is easy to become discouraged by continuing starvation in the Third World. But Doerksen says people should take heart from success stories such as India, which went from food shortages to food self-sufficiency.

"Providing charitable food aid to countries is not like dropping it into a bottomless pit," he

says. "Things do get better." However, because of problems such as constant drought, "we can't expect that in all circumstances," explains Doerksen.

The bank's mandate, in simple terms, says Doerksen, is to help provide "access of all people at all times to food so they can lead an active, healthy life." If we are serious about that sometimes we have to be prepared to make a multi-year commitment.

CRWRC has done that, having shipped almost 5,000 tons of food to Ethiopia, Angola and Sudan in the last two years (another 900 tons was shipped to Peru and El Salvador). Food shipments are now on the way to Ethiopia and Angola, and shipments to Sudan and Liberia are possible.

Food for work

CRWRC gets requests for food aid from its own staff overseas, from partner agencies in countries in which it is doing development work or from the CFGB office in Winnipeg.

"I am inclined to think we look first at places where there is tremendous starvation and drought, and second where we may be already working," says Elgersma. "If we already are doing development work in an area, and all of a sudden there is a need, it seems to make sense that we provide help."

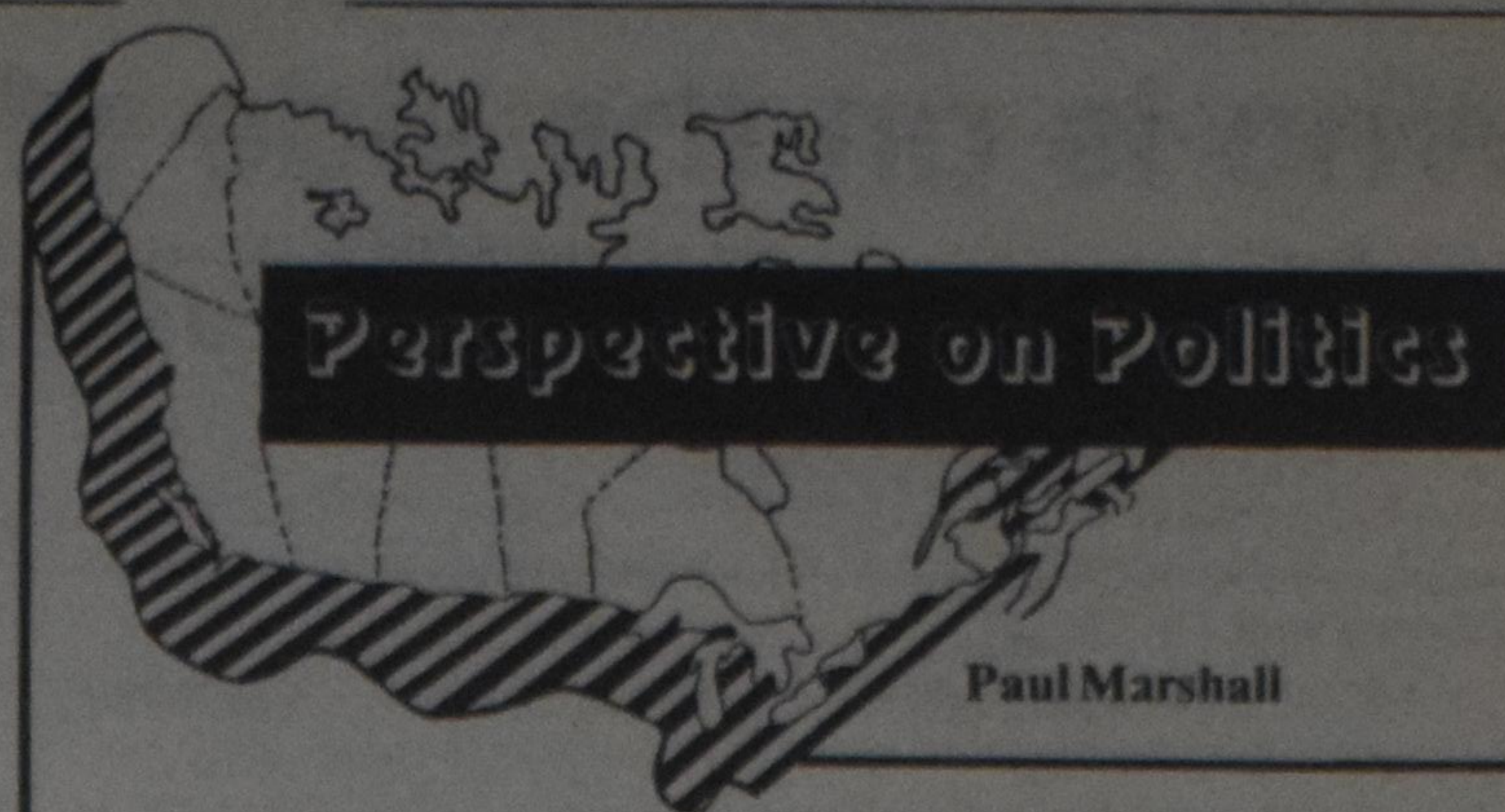
While about two-thirds of CFGB's shipments go for emergency relief aid, most of CRWRC's shipments involve "food for work." Individuals receive grain as compensation for work on projects that benefit the community.

Because they link up with trusted partners overseas, the bank and its church partners ship food in the confidence that it will get into the right hands. Nonetheless, the logistics of shipping grain are a constant challenge. Once the grain crosses oceans, transporting it inland can be difficult. Language can be a barrier, trucks are not always readily available, roads typically are in bad shape, and in many countries civil war is raging.

"It is tricky to distribute food if people are shooting at you while you're doing it," notes Doerksen.

Despite these challenges, the bank has a record of which it is proud. It expects to lose up to five per cent of the grain it ships to spillage, weather damage and pilferage. The good news, however, is that 95 per cent of it reaches the needy.

Ron De Ruyter is a reporter for the Kitchener-Waterloo Record and serves on the board of the Christian Reformed World Relief Committee.



Would you buy a used car from this man?

The crowd was assembled in the hall while a few stragglers hunted for their seats. The orchestra finished its tuning and the cacophony gave way to an animated buzz, then to an expectant silence.

Then the renowned tenor strode to centre stage, the famous greeted by rapturous applause. Quickly silence was restored. The tenor opened his mouth and announced, "I am selling an '89 Buick. It's an automatic, with a stereo system, all-season radials and in immaculate condition throughout. If interested please write to Box 1162, Station A...."

How would you react? Puzzled?

When it had become clear that he wasn't joking, you'd feel upset, angry...cheated. Even if he then sang, and sang brilliantly, the feeling of being cheated, being used, would remain.

Why would we feel *cheated*? Because we came for one thing and got another. We expected one thing and got another. We trusted for one thing and got another.

Diverting power

Basically a singer has an authority, a power, an appeal, a platform-based on his or her vocal ability. In that area of life people will pay attention. But in this example the singer has diverted that authority and used it not for the reason for which it was given, but for something else entirely — selling a car.

What if, instead, the singer had made a political pitch for election or for a political policy? The reaction would be the same, I think. Why should an opera singer think that he or she has special political insight, and why should he or she subject a crowd (gathered for a different reason) to that insight or lack of it?

The same is true for a novelist, painter, professor, labour leader, business executive...or preacher. None of them — as professors, executives, preachers or whatever — have a claim to special political insight or authority. And they shouldn't pretend that they have.

A few cautions are necessary here. All such people have as much right as anybody else to enter politics or to offer their views. If they want to give a political speech (or sell a car) and they have an audience that knows what they're intending to do, then they're free to go ahead. If government policy affects something in which they are involved — university funding, the GST, church-state relations — then they *ought* to say something. In a repressive situation, when other avenues are blocked, then they *have* to speak.

Intentions must be clear

But what they should not do is use a platform maintained for one reason in order to advance another one. For then they are being literally *irresponsible*. They are held responsible for one task but are advancing another for which they have no structure of accountability.

A politician has, in principle, to give an account and be held responsible by *the population at large*. And what they are accountable for is how their policies *affect the whole population*.

But a preacher or writer is held accountable only by their church, or congregation, or hearers or readers. Nobody else gets a say on what they do.

And by and large, they are held accountable not for their political position, but for their skill at preaching or writing, or as bishops or traders.

In Canada there is advice, caution, encouragement — and demagoguery — from all quarters. Maybe our politicians don't deserve very much. But one thing they do deserve is that others who pontificate on politics should do so not merely from a safe haven in another area of life, but being themselves willing to be held accountable by all those whom their policies will affect.

Dr. Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.



Photo: courtesy CRWRC

Food shipments are now on the way to Ethiopia, Angola and shipments to Sudan and Liberia are possible.

Relief agency's mandate contained in Pharaoh's dream

Ron De Ruyter

The dream of seven fat cows and seven lean cows recorded in Genesis 41 provides the inspiration for the Canadian Foodgrains Bank (CFGB). Through Pharaoh's dream, God showed Joseph that Egypt would experience seven years of abundance followed by seven years of famine. Joseph

stored up food during the seven years of plenty so the people would not go hungry during the lean years.

The foodgrains bank, based in Winnipeg, does the same thing, with a slight twist. "We are using a resource we seem to have an ample supply of in one part of the world to good advantage in those parts of the

world where it is not readily available," says Al Doerksen, the bank's executive director. "It is a large dream."

The simplest way to understand the foodgrains bank, established in 1976 by the Mennonite Central Committee and turned into a partnership of churches in 1983, is to think of an ordinary bank. The

partners (there are 10 including the Christian Reformed World Relief Committee of Canada) each have an account at the bank. They respond to requests for food by making withdrawals from their account.

In past years, CRWRC has deposited \$250,000 a year from its general funds in the bank. Combined with matching funds from the Canadian International Development Agency (CIDA) it has produced an annual \$1-million account. The partners, who each have representatives on a board of directors, make shipments on their own or co-operatively. The foodgrains bank is "a great idea," says CRWRC director Ray Elgersma. "We link up with the Baptists to make food shipments, or the Pentecostals, whatever the case may be. It is a very positive thing."

Where does the food come from? There are two sources: grain purchased from the Canadian Wheat Board using cash gifts, or grain donated by

farmers. In the fiscal year ending March 31, the bank expects to receive 15,000 metric tons of grain, the most ever.

Most of the donated grain traditionally comes from farmers in the Western provinces. Hoping to increase grain donations in Ontario, the bank has established a network of elevators to receive grain that Doerksen says will "click in this fall when CFGB holds its annual grain drive. Farmers in Ontario have donated corn and beans, but they have been more inclined to give money because they can convert their crops to cash more easily than Western farmers."

"But for psychological reasons, many would prefer to make a food donation," says Doerksen. "That number is significant enough to make it worthwhile to establish the network."

Ron De Ruyter is a reporter for the Kitchener-Waterloo Record and serves on the board of the Christian Reformed World Relief Committee.



Photo: David Van Dyke

Peter and Marja are



Dear P & M:

The guy I'm dating has given me several expensive presents. I like him but I don't want to get serious! After all, I'm only in high school. I don't want to hurt his feelings but I know he'll be upset if I give the presents back. What would you do in my situation?

Dear Keeping It Casual:

Honestly tell him what you think. You need to let him know that these gifts have put a lot of unwanted pressure on you. You need to talk!

We know that there is more money available to this generation of high school students who work part-time, but a present should always reflect the level of the relationship. A "like" relationship definitely calls for a conservative (meaning INEXPENSIVE) approach to gift-giving.

He may be trying to impress you with his generosity. Or he may be trying to communicate his strong feelings for you through gifts instead of words. All of this leaves you uncomfortable because without actually coming out and saying it, he's moving a casual dating relationship to a much higher level even though you're not at all interested in moving from "like" to "love."

If you don't do anything, your silence will be interpreted as approval and consent. As we stated earlier, the two of you must talk and you have to tell him to "cool it." You may even have to give the gifts back; at the very least you should firmly tell him that you won't accept any more in the future.

Right now you're not looking for a serious relationship, so you haven't invested in a heart-to-heart talk with your friend. But you need to realize that even casual dating requires clear and honest communication.

In future dating experiences, immediately return any gift that imbalances the relationship. It is to be hoped that your current dating partner will learn to differentiate between enjoying your friendship and buying your affection.

It may be of biblical interest to you that some of the references to gift-giving in Proverbs suggest that gifts are often used to bribe one's way into someone's favour (Prov. 18:16; 17:8).

Dear P & M:

I haven't seen my pastor for a long time. When he first accepted the call to our church he made a get-acquainted visit. It's several years later and he has never dropped by again.

I know he's busy with all the things that come with being a minister, like sermons, catechism classes, meetings, hospital visits, etc. I also know that he would put me on his schedule if I

requested to see him. But why can't he drop in for a chat just to see how we are?

We're not the only ones that feel this way. Is it too much to expect him to do this kind of pastoral visiting in our church?

Dear Waiting For A Visit:

Have you ever dropped in on him for a chat? Would you ever invite him to your home for a social visit? Why don't you take responsibility for what you wish from your pastor?

Your expectation is unique to immigrant churches with a Reformed background. When people initially moved to Canada they brought with them a village mentality that expected the pastor to get on his bike and drop in to say hello to everyone on his "route." In their newly adopted country the pastor became a key person for making social contacts. He made new immigrants welcome. He was one of the few who had a car to take him here and there to see how everyone was settling in. He knew the language and he knew his way around.

Although the pastor's workload has changed radically over the years, this social expectation has not. While larger city churches have become supportive of a more professional approach to ministry, many people in smaller congregations, as well as rural congregations, still count on the pastor to drop by from time to time.

This expectation is unheard of in other denominations. Our American counterparts also don't share this expectation. In fact, there are Canadian pastors who have had to change their calling practices after moving to the States where parishioners panicked when the pastor came unannounced, thinking that he was the bearer of bad news!

Of course it would be nice if a pastor could just drop by and see everyone annually. It's a way of showing that he cares. But many pastors have their hands full with everything else and don't have the time to spend an afternoon in the way that you envision.

There's no doubt about it that a pastor who is a "people person" is a real asset. But much depends on personality and pastoral style. Meanwhile, the job description in the Letter of Call says nothing about social visits and casual chats. You should have no complaints if you know that he works hard and uses his time well.

Unspoken assumptions and disappointed expectations can hinder pastoral ministry. Since you know that your minister would make time for you when you need him, why don't you make an appointment to discuss your feelings.

Peter and Marja Stofstra are a pastor and wife team leaving in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tam Zeyl, Marian Van Til and Bert Witvoet.

Australia's scientists modify genes for better farming

Robert VanderVennen

ST. CATHARINES, Ont. — Improvements in wheat and wool, Australia's main crops, are being made a jump ahead of the rest of the world, says Ron Scherer in *The Christian Science Monitor*.

Scientists at the Commonwealth Scientific and Industrial Research Organization (CSIRO) are working at full speed in the absence of laws such as those in North America which restrict gene manipulation.

Changing a gene in sheep that enables them to produce more wool may be done by allowing them to digest more sulfur, scientists at the University of Adelaide are saying. At CSIRO a gene may suppress the salmonellosis that

kills many exported sheep.

Other genetic research is aimed at eliminating rabbits and foxes, introduced to Australia from the United Kingdom in the 19th century. "Super pigs" are being genetically developed that grow more efficiently and have less fat than normal pigs. Other research is producing flowers with unusual colours, including dark blues and blacks.

Lack of regulation means that laws are not keeping up with research. Though there have been no major accidents thus far, CSIRO's Dr. Stocker calls for a "wide and informed public debate about the ethical, social, economic and environmental issues associated with genetic manipulation."

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Books

Robert VanderVennen, book review editor

Children and faith

The Spiritual Life of Children, by Robert Coles. Boston, Mass.: Houghton Mifflin Company, 1990. ISBN 0-395-55999-5. Hardcover, 358 pp., \$22.95. Reviewed by Nandy Heule, St. Catharines, Ont.

This book shows that children meditate deeply and creatively on issues most adults consider off-limits to young minds.

Author Robert Coles, professor of psychiatry and medical humanities at Harvard University, demonstrates that kids question the purpose of their lives, God's nature, the authority of religious leaders and doctrine, the reason for death and what happens after death.

In personal and group interviews, Dr. Coles encourages hundreds of children from different faiths, races and countries to formulate their own answers to their own spiritual questions. In doing so, most children echo the religious values of parents and teachers but aren't afraid to add their own theological twists. More often than not, they boldly challenge the "official" views held by their churches, synagogues or mosques.

Fearlessly, they ask questions that are on the hearts (but rarely on the lips) of many adult believers.

Says one eleven-year-old Catholic girl from Boston about prayer: "Some days I pray a lot, a whole lot, but I don't know if Jesus has heard me. There must be others who have worse troubles."

Another Boston girl, 9, says about God's nature: "...you guess, we don't know what Jesus looked like either...we guess when we think of him — what he looked like."



Moses and the Tables of the Law: God's paw.

And Margarita, 10, a poor Brazilian child has this thought about God's justice: "[My] mother used to tell us we'll go to heaven because we're poor. I used to believe her [but now I think] it's a way of shutting us all up when we're hungry...I ask him, 'What do You say, Jesus?'"

The book also testifies of children's faith. Says one Tennessee girl: "God is in heaven, but he is in my mind, too." And a 12-year-old boy, an athlete, "I want to do the best I can, but I won't be able unless God is with me all the way."

This book is remarkable, not just in its contents, but in the fact it was published at all. The author is a well-known, award-winning child psychiatrist in the Freudian psychoanalytical tradition.

Freud saw religion and faith as an illusion, a fairy tale that, in the mind of his patients, might express itself as an obsessional neurosis. Although some prominent psychologists challenged Freud's view on

religion in the late 1970s, most refuse to do so, says the author in his introduction.

However, Coles says, while interviewing children for two of his other books, *The Moral Life of Children* and *The Political Life of Children*, he "couldn't help but be impressed with the constant mention of religious matters." To write *The Spiritual Life of Children*, the author ended up reviewing most of the notes he took interviewing children during his 30-year career as a doctor. Says he: "[We] were surprised, indeed, both by what we uncovered and by what we'd managed to avoid examining in all those years."

It is unfortunate that Coles' apparent lack of serious faith commitment and adherence to scientific "objectivity" force him to avoid serious interpretation of his research. The author frequently seems uncomfortable with the expressions of faith he's trying to record. And in the end, he can only conclude that children are "on a pilgrimage."

Moreover, the author's lack of insight into the essence of the Jewish, Christian, and Moslem faiths might have hindered him in sorting his research material, selecting statements of greater importance or originality. The book, at times, becomes repetitive and long-winded.

Yet, *The Spiritual Life of Children* is a must-read for Bible teachers, clergy and parents who want to get a better understanding of children's faith experience.



Friends of God

Wayne Brouwer

WORSHIP (II): Focus restored

"Blessed are those whose strength is in you, who have set their hearts on pilgrimage.... They go from strength to strength, till each appears before God in Zion" (Psalm 84:5,7).

English author Osbert Sitwell once wrote a novel in which he described a private detective on the trail of a man in Paris. He began to think that his subject might be staying at a particular hotel. But how could he find out for sure without arousing unnecessary suspicion?

This was the plan he hit upon: he would go up to the front desk and ask the clerk if a man by the name of — and here he would give his own name — was staying at that hotel. While the clerk looked through the guest register, he would be able to see if the name of his quarry was listed there.

A startling encounter

The plan was brilliant. Except for one thing. When he asked the clerk if a man by his own name was staying at the hotel the clerk immediately replied, "Yes, sir! And he has been waiting for you. He's in Room #40 and I'll have you shown right up."

Imagine his shock at finding that there was someone else with his own name staying at that hotel! And because the clerk had already called for another staff member to show him to Room #40, all he could do was to follow where he was led.

So he came to Room #40. And there, to his surprise, was a man who looked exactly like himself, but 20 years older!

What would you do if one day you ran into yourself as you will be 20 years from now? What would you ask yourself? What would you most like to know?

Lost in the woods

So often in our lives we wander around like those in a forest. We go as we're pushed, or drag along as we're pulled. There's a story about a lock in one of Lewis Carroll's children's tales. It's a big padlock, just like any you might use to lock your bike or the door on your garden shed. Only this lock is alive. It has legs and arms and a face on its side. And it's always running around in a hurry.

"What's the matter?" someone shouts, as the lock runs by.

And this is what it replies: "I'm seeking something to unlock me!"

Is that you? Is that a picture of your mad scramble from day to day, caught up in the moment, blinded by life's pressures, trapped by your circumstances?

Wouldn't it be nice to stop for a while and climb a tree that would get you above the forest? Wouldn't it be nice to have a kind of radar that would pierce the fog of the future?

Another source of direction

It would be wonderful, sometimes, to be able to see ourselves 20 years from now. In a sense it would almost lift us above the dense undergrowth of our daily meanderings and point us in a direction we know with confidence that we can and will walk.

That privilege will probably escape us, though, unless we become characters in the novels of Osbert Sitwell. But the worship of God can do something like that for us, and do it even better.

The pilgrimage of Psalm 84 is a description of lives with purpose. They may not be able to see themselves in the future, but they do see God. And that vision gives shape to the daily course they follow.

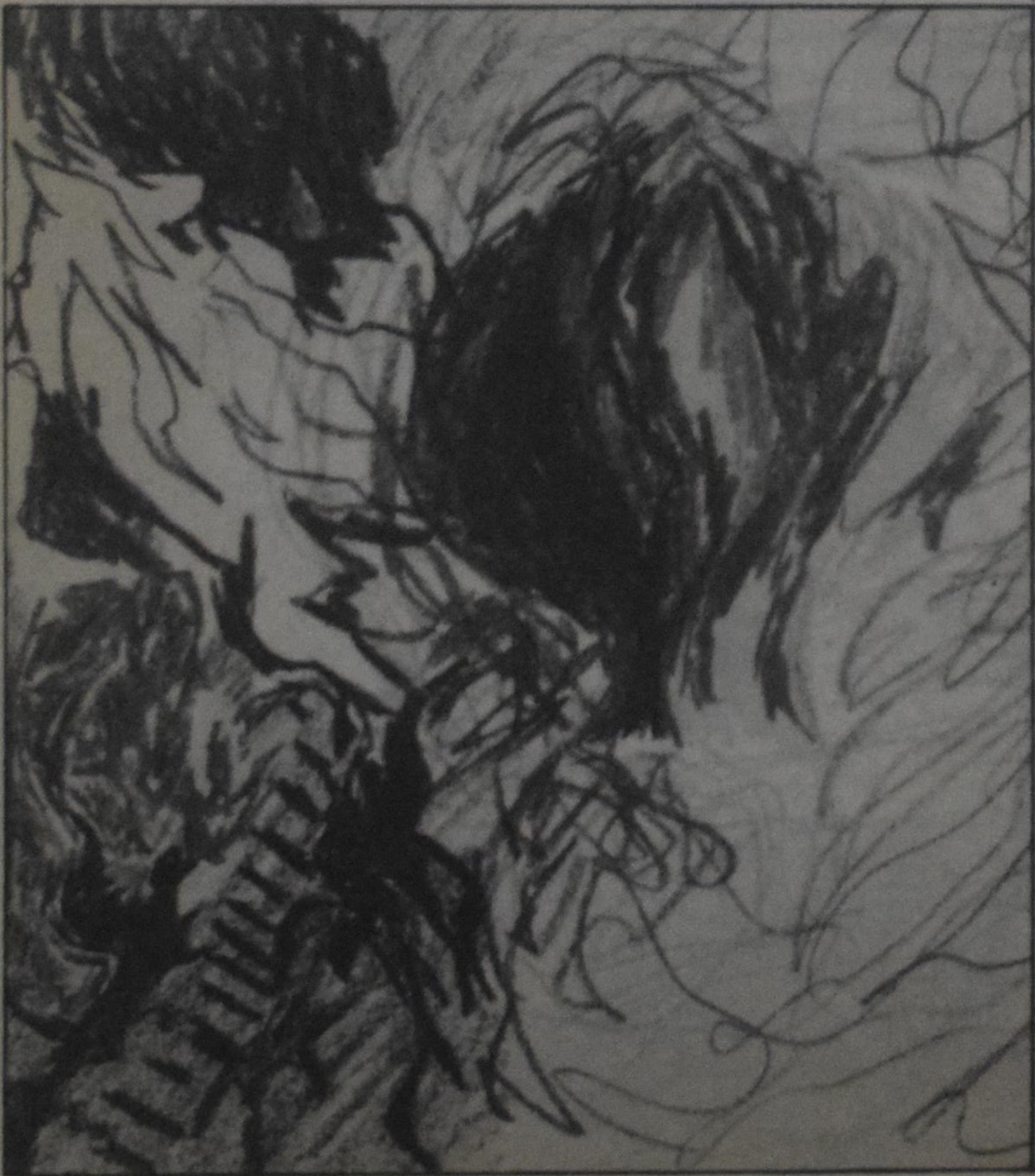
In the New Testament, the Apostle Paul would put it this way: "Set your hearts on things above, where Christ is seated at the right hand of God" (Col. 3:1).

From that vantage point the tract through the forest of our lives becomes far more apparent.

Can you see yourself 20 years from now?

More importantly, can you see the face of God?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



Heaven and Hell

Look for

our Easter

issue

next week!

Education Book Review

Religion and schools

Should Newfoundland have public schools?

The Vexed Question: Denominational Education in a Secular Age, edited by William A. McKim. St. John's: Breakwater Books, 1988, 288 pp. Reviewed by John Valk, campus chaplain at the University of New Brunswick, Fredericton.

The issue of religion and the schools has of late come to attract considerable attention. Some public educators are slowly realizing that one's education is not complete without exposure to religion's vital importance in shaping people's lives and its role in the history of Western society. Efforts are underway in both Canada and the United States to reconsider the place of religion in public schools, which have historically tended to exclude both religion and church involvement in education.

While arguments for religious inclusion are passionately made elsewhere, in Newfoundland the reverse is occurring. Schools there are funded by the government but operated by the churches. There are no public schools as such. That, according to the

editor of *The Vexed Question*, is problematic "in an age that is increasingly secular, and in a society that is increasingly pluralistic and concerned with the rights and freedoms of individuals."

The Vexed Question is a collection of essays written by faculty members (with one exception) of Memorial University on the basis of their involvement with the denominational school system in the province. The prime focus of the book is Newfoundland, although its scope extends beyond that at points. The book as a whole purports to be neither for or against denominational education. That cannot be said of all the individual contributors, most of whom do not disguise their own particular views toward it.

Freedom of conscience in denominational schooling

Chapter 1 deals with the philosophical-theological underpinnings of denominational education and argues for a partnership of family, state and

church in education. The next two chapters trace the history which led to the formation of the four existing denominational school systems: Protestant, Catholic, Pentecostal and Seventh-Day Adventist.

Chapter 4 discusses the constitutional status of Newfoundland's denominational education. The fifth chapter highlights church and state involvement in Canadian education in general.

Chapter 6 deals with what has become one of the greatest challenges to denominational schooling: individual freedom of conscience and religion, guaranteed by the Canadian Charter. That appears to conflict with the legal right of the Newfoundland school boards to control education. Problems arise when, for example, boards dismiss teachers who have married outside their faith and hence contravene school policy.

The seventh chapter argues for the inclusion of religious studies in the schools, if for no other reason than to teach children how to handle the important question, "What is

worth doing?" Chapter 8 draws principally from a CBC public opinion survey conducted in 1988. It concludes that a majority of Newfoundlanders support the inclusion of religious instruction in the curriculum, yet most prefer the elimination of the denominational system or the creation of a public component alongside it. The final chapter argues that the present system is wasteful and inefficient, reason enough to replace it with a secular one.

All writers give indication, in greater or lesser degree, that the present denominational system has its problems. But what is most interesting in the presentations is the attitude toward religious studies, more so than denominational schooling. Claims for a public system notwithstanding, I have some difficulty with those who minimize the importance of religious studies in the whole affair.

A step is taken in the wrong direction, it would seem, if one minimizes, or even eliminates, religious studies while attempting to eliminate denominational schooling. Newfound

land may gain certain higher quality education through a more efficient public school system. But if it seeks a truly secular system in the process, whereby all religion or religious studies are eliminated, it leaves the school door open to reverse injustice. Secularism is no less a religious orientation.

The material presented in the book presents a very good overview of the educational system in Newfoundland. It highlights the many issues at stake, the often highly charged emotional debates on both sides, and the concern for the numerous problems which occur in this system.

Tax Tips for your 1990 Return

"Why should I file a tax return if I don't owe anything?"

Revenue Canada doesn't just collect taxes, it also delivers federal and provincial credits you could benefit from, including the goods and services tax credit, the child tax credit, and this year, for the last time, the federal sales tax credit. But if you don't file a tax return because you don't owe any taxes, you could miss out.

Is tax filing easier this year?

Revenue Canada has introduced new measures to simplify the tax filing process. The guides use clearer, plainer language, the Special return has been trimmed down and there are two new "no calculation" returns. The one-page, gold 65 Plus return is for seniors with income from pensions or interest. The white Short return is for people, like students, with simpler tax situations. If you choose one of the "no calculation" returns, we'll do all the calculations, including any federal or provincial credits you may be eligible for.

Got some tips?

First, look in the Guide that comes in your tax package. It gives you step-by-step instructions and helpful tax tips. Read the explanations for the lines that apply to you, and ignore those that don't. If your income situation hasn't changed much from last year, you can use last year's return as a reference.

What if I have questions?

If you can't find the answers in the Guide, you can call the people at Revenue Canada. The best times to get through

are before 10:00 a.m. and after 2:00 p.m. From February 25 through April 30, Revenue Canada's phone hours are extended to 8:00 p.m., Monday to Thursday. There's also an automated phone service called T.I.P.S., for answers to common questions. For a complete list of services and phone numbers in your region, see your Guide.

What other services are available?

You can visit Seasonal Tax Assistance Centres in convenient locations, like shopping malls, for information, guides and forms. See your local newspaper for times and locations. There's also a video called "Stepping Through Your Tax Return" that you can borrow from public libraries or your district taxation office.

Anything I should watch for?

Make sure all the personal information printed on your return is correct, especially your address. Before you start, make sure you have all your receipts and information slips. Check your calculations, and attach all the information that's asked for in the return. These steps will help avoid delays in getting your refund.

If I move, will I still get my cheque?

If you're moving, call or write Revenue Canada with your new address, so we can make sure your cheque gets to you. If you have more questions, talk to the people at Revenue Canada Taxation. They're People with Answers.

PEOPLE WITH ANSWERS

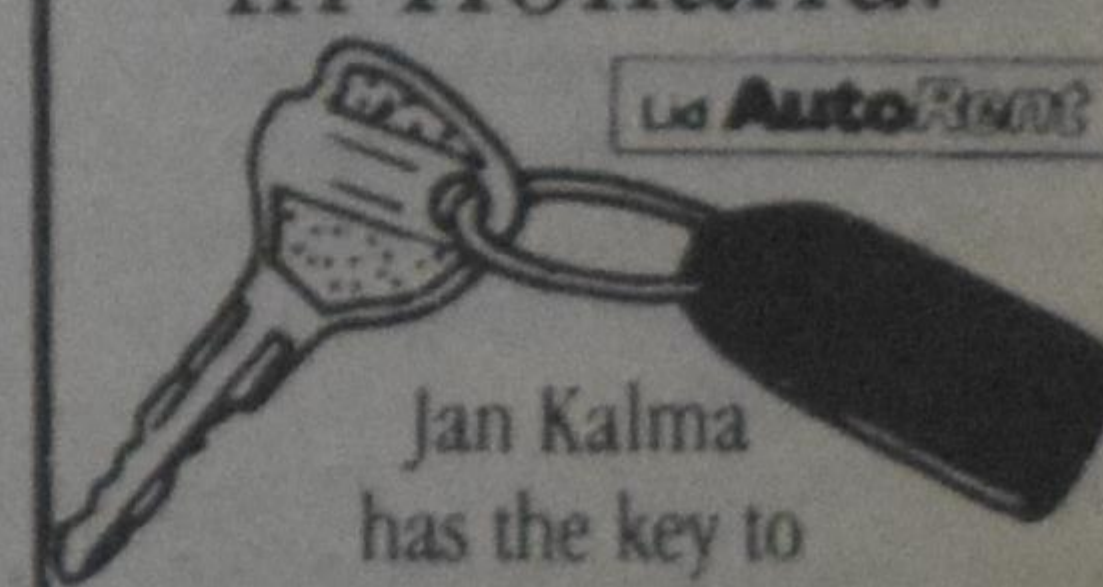


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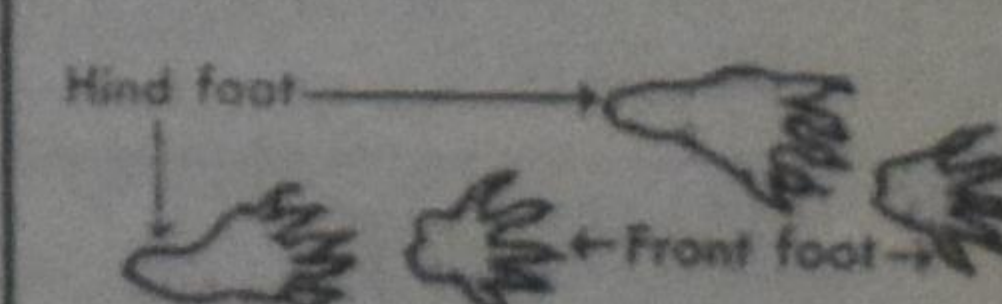
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Raccoon tracks



Did you know?

Did you know that the tracks an animal leaves are like a "whole book" about that animal's life?

Tracking is almost a lost art. But a good tracker can identify species, gender, how aggressive or timid an animal is, where and when it stops, how fast it's moving, what it eats, where a fight might have occurred, where a rest-stop was made, and a host of other information.


Tracking human beings provides much the same information. Police and military trackers say that after being on the trail for four or five hours they can tell the person's emotional state, whether he or she is left- or right-handed, strong or weak, whether he or she has eaten or is coming down with a cold.

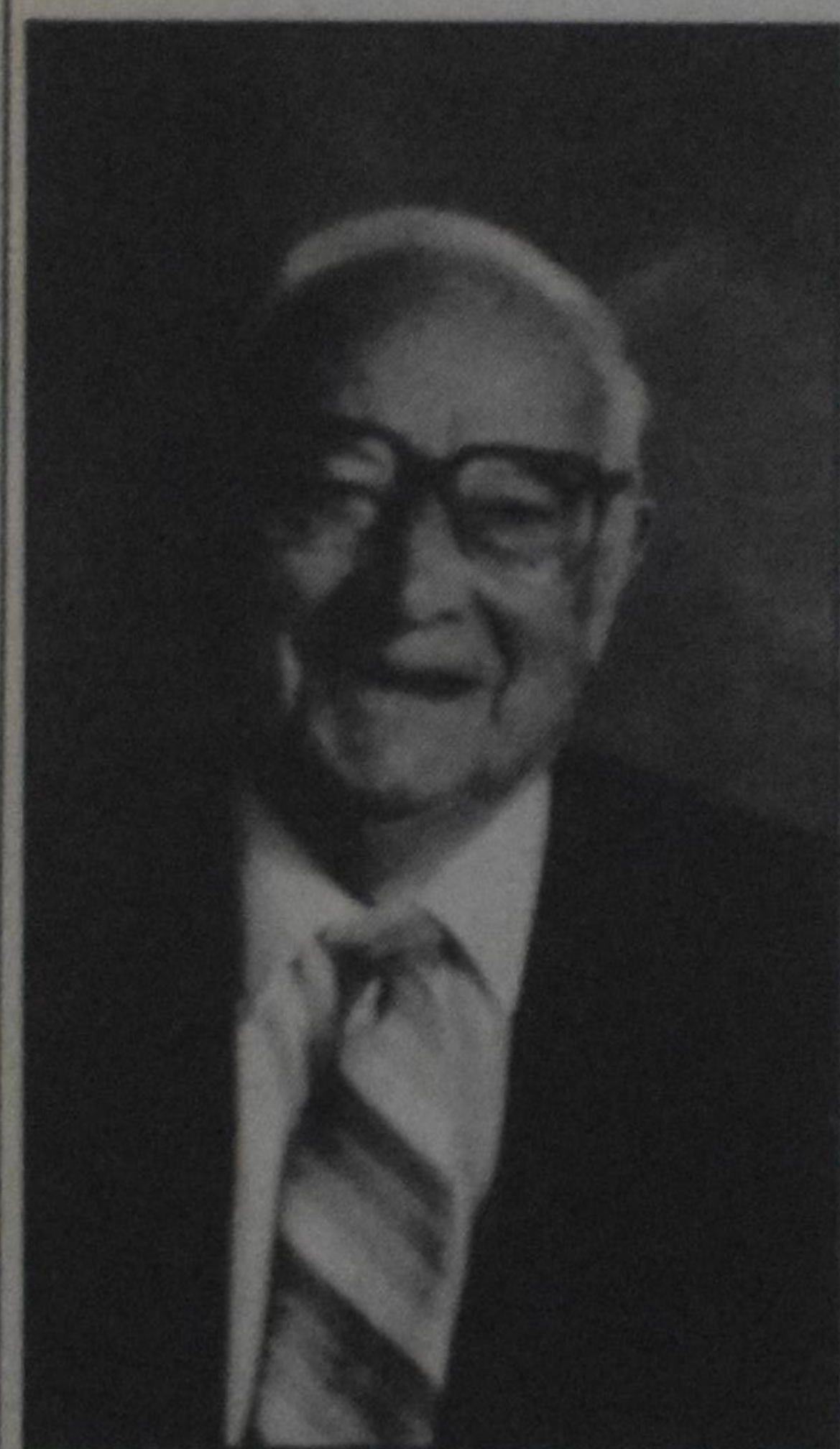
The next time you take a walk in the woods, look around. Even without training, you may be surprised at what you see.

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GST Inclusive Births.....\$35.00 Marriages & Engagements.....\$40.00 Anniversaries.....\$45.00 2-column anniversaries.....\$90.00 Obituaries.....\$45.00 Notes of thanks.....\$35.00 Birthdays.....\$35.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive.	VEENSTRA: With thanksgiving to God, we wish to celebrate with our mother, grandmother and great-grandmother, GRACE (Griet) VEENSTRA her 80th birthday on April 6, 1991. "Oh, taste and see that the Lord is good, blessed are they who take refuge in him" (Ps. 34:8). Happy Birthday, Mom, Andy & Fetje Viersen John & Sara Veenstra Dick & Hennie Groot Ev & Linda Vroon Ted & Willie Vander Hoek Ted & Joanne Veenstra Roger & Jenny Huitema George & Tina Veenstra 46 grandchildren and 31 great-grandchildren. Home address: Box 252, Smithers, BC V0J 2N0	Utrecht Hamilton 1946 April 4 1991 With thankfulness and praise to the Lord, we announce the 45th wedding anniversary of our parents and grandparents, OEGE and ADRIE BOUMA (nee v/d Kuljen) We pray that our Lord will continue to bless them and keep them in his care. With love from your children and grandchildren: Elaine & Leo Smit — Langley, B.C. Kristin, Len, Danielle, Matthew Tony & Ann Bouma — Calgary, Alta. Peter, Brian, Diana Arie & Grace Bouma — Hamilton, Ont. Natalie, Simon Home address: 77 West 1st St., Hamilton, ON L9C 3C5	Kommerzijl (Gr.) Barrie (Ont.) 1951 March 27 1991 With praise and thanks to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents, JOHN and JEAN SNAAK (nee Hoeksema) May the Lord continue to be near to them. With love from their children and grandchildren: Don & Wendy, Tamara and Sarah Holzer Bill & Desiree, Melanie and Jeffrey Snaak Arnold, Grace and Danielle Veen Open house will be held at Covenant Chr. Ref. Church, 101 Ardagh Rd., Barrie, Ont., on April 6, 1991, from 2:30-5:00 p.m. Home address: 199 Patterson Rd., Barrie, ON L4N 4R7	1966 March 29 1991 CLEMENT and ANN BEZEMER will celebrate with their family that God has blessed them with 25 years of marriage. Open House at Mountainview Chr. Ref. Church, corner Bartlett Ave. and Highway 8, Grimsby, Ont., on Saturday, March 30, 1991, from 2:00 to 4:00 p.m. Correspondence address: 11 Livingstone Ave., Grimsby, ON L3M 1K6
ATTENTION! a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive). NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.	Marriages BOER-SCHIPPER: With gratefulness and giving thanks to God, Henk and Greta Boer of Listowel and Henry and Alice Schipper of Aylmer would like to share the joyous news that their children, GRACE and GERALD will be united in marriage on March 30, 1991, in the Tilsonburg Chr. Ref. Church. Future address: 545 Talbot St. W., Aylmer, ON N5H 2T8	1951 April 6 1991 Serooskerke, Niagara-on-the-Lake, The Neth. Ont. With praise and thanksgiving to our Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents, JIM and CLAZINA MEYERS (nee Ton) We pray that the Lord will continue to bless and keep you in his care in the years ahead. With love and congratulations: Elly & Bram Hoff — St. Catharines, Ont. Shannon, Aron, Marcel, Benjamin, Kristen, Julie, Peter Fred & Cyndy Meyers — Niagara-on-the-Lake, Ont. Jim, Blake Helen & John Ysselstein — Woodstock, Ont. Sjerp, John, Marc, Daniel Sharon & Jeff Buisman — Brampton, Ont. Janine, Katelyn An open house will be held on Saturday, April 6, 1991, from 1:30-4:30 at their home on Irvine Rd., R.R. #5, Niagara-on-the-Lake, ON L0S 1J0.	Obituaries On March 9, 1991, in his 73rd year, KOERT EIKELBOOM went home to be with his Lord. Dearly beloved husband of Dicky (nee Langeveld). Dear father of: Rudy & Janny Eikelboom — Kingston, Ont. Chris, Heather Mike & Trudy Sykes — Burlington, Ont. Melanie, Matthew Liz Eikelboom — Toronto, Ont. Kristal The funeral service was held on March 12, 1991, at the First Chr. Ref. Church of Kingston, Rev. H. Mennenga and Rev. B. VanGroningen officiating.	Personal BAKKER-van Breeden, Tette, born on Sept. 22, 1896, last known address: 117 First Ave., St. Thomas, Ont. BODZINGA, Janke, born Oct. 13, 1926. den BOER, Gerrit, born Dec. 24, 1927, immigrated to Canada on May 29, 1964. de BOER, Jacobus Josephus Maria, born Sept. 17, 1926, immigrated to Canada on June 13, 1958. BOLDEMAN, Wilhelmina Emile Erna, born Oct. 22, 1899, last known address: 596 N. Nanaimo St., apt. #203, Vancouver, BC V5L 3H2 BOMHOFF, Herman Henrik Bernard, born Aug. 29, 1925, immigrated to Canada on Aug. 1, 1956. BOSCH, Gerbrand, born on Oct. 25, 1927, immigrated to Canada on June 16, 1956. BOSMA, Jan Jelle, born Oct. 15, 1927, immigrated to Canada on May 20, 1957. van den BRINK, Helena Johanna Cornelia, born Jan. 14, 1928, immigrated to Canada on July 23, 1968. van den BRINK, Steven, born Nov. 28, 1925, immigrated to Canada on April 1, 1957. van BROECK, Eduard, born Sept. 12, 1925. BROERSMA, Jan, born Nov. 8, 1925. BUITING, Hendrikus Wilhelmus A., born Oct. 6, 1926, immigrated to Canada on May 26, 1954. DEKKER-Korsman, H., born Aug. 17, 1905, last known address: 561 Steele St., apt. #210, Port Colborne, Ont. van DONGEN, Hubertus, born Oct. 5, 1902, last known address: 106 2900 P. Pambina Hwy., Winnipeg, Man. van DIJK, L., born Oct. 11, 1900, last known address: 710-110 Robson Rd., Leamington, ON N8M 4R6 ENGLEN-Hersant, H.G., born Sept. 26, 1933. ENSINK, Johannes Philippus Nicolaas, born Nov. 13, 1927, immigrated to Canada on Oct. 27, 1953. FAVIER, A., born Feb. 21, 1910. FEENSTRA, Jacob, born Nov. 23, 1926, immigrated to Canada on Sept. 18, 1956. FURMANEK, Boguslaw, born Nov. 24, 1926, immigrated to Canada on May 6, 1958. FIJNEMAN, Petronella Cornelia Josephina, born Nov. 17, 1927, immigrated to Canada on April 24, 1972. van GERVEN, Jan, born Jan. 16, 1931, immigrated to Canada on Apr. 2, 195 GODIJN, Jacobus, born May 29, 1907, last known address: P.O. Box 93, 100 Mile House? de GROOT, Petronella Jacoba, born Sept. 9, 1925, immigrated to Canada on Jan. 30, 1960. GROOTENBOER, J.A., born July 11, 1902, last known address: RR #1, Murillo, Ont. GUIT, Leonardus Philippus Marie, born Aug. 13, 1926, immigrated to Canada on March 6, 1959 (Ontario). GULDIE, Henricus Wilhelmus, born Oct. 25, 1926, immigrated to Canada on Feb. 26, 1961. GUTTER, Jan, born Sept. 28, 1900, last known address: RR #5, GMB 901, Clinton, ON N0M 1L0 HECKMANN, Heinrich, born Oct. 26, 1925, immigrated to Canada on May 13, 1957. Consulate-General of the Netherlands 1 Dundas St. West, Suite # 2106, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 598-2520 A Christian young man of 25, in the Niagara area, is looking for a Christian young woman to have a lasting relationship. My interests are in sports, outdoor activities, music, and family life. Please reply to File #2560, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1
Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313	Birthday  Congratulations to Andrew de Beer on the occasion of his 90th birthday. DE BEER: We thank God who has given us so much in him, for the 90th birthday of our father, grandfather and great-grandfather, ANDREW (Anne) DE BEER on March 20, 1991. Congratulations and much love from your children, stepchildren, grand children and great-grandchildren. Home address: 7900 McLaughlin Road South, Apt. C 304, Brampton, ON L6V 3N2	Anniversaries 1956 March 24 1991 "And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor. 13:13). EVERT and FAY FLEDDERUS (nee Veltman) Praise and thanksgiving we give to God for 35 years of marriage, and for his rich blessings on our parents and us as a family. It is our prayer that the Lord will continue to bless and keep them for many more years. With love and congratulations from your children and grandchildren: Willy & Nelly Fiedderus — Brighton, Ont. Evert Alan & Linda Fiedderus — Brighton, Ont. Patrick Jeff & Tina Fiedderus — Trenton, Ont. Lisa & Owen Greydanus — Colborne, Ont. Maryann, Mitchel Harold Fiedderus & Catherine, (fiancee) — Belleville, Ont. Home address: R.R. #3, Brighton, ON K0K 1H0	For Sale For sale: Two- and three-manual home or church organs. New, used and demo's. Up to 50% off! Phone: Cantor Organ Imports, Brampton, Ont., at (416) 454-3442.	



Congratulations to Andrew de Beer on the occasion of his 90th birthday.

DE BEER:

We thank God who has given us so much in him, for the 90th birthday of our father, grandfather and great-grandfather,

ANDREW (Anne) DE BEER

on March 20, 1991. Congratulations and much love from your children, stepchildren, grand children and great-grandchildren.

Home address: 7900 McLaughlin Road South, Apt. C 304, Brampton, ON L6V 3N2

A Christian young man of 25, in the Niagara area, is looking for a Christian young woman to have a lasting relationship. My interests are in sports, outdoor activities, music, and family life. Please reply to File #2560, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Consulate-General of the Netherlands
1 Dundas St. West, Suite # 2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

Classified

Real Estate	Teachers	Teachers	Teachers	Teachers
<p>Bi-level semi-dwelling St. Catharines, Ont. \$126,900</p> <p>An affordable new home for you! Brick and vinyl bi-level, series 800 doors, large eat-in kitchen, oak cabinets and railings, side entrance into lower level, fully landscaped, and many more features. Don't pass this by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.</p>	<p>BRAMPTON, Ont.: John Knox Christian School seeks applications for two positions for the 1991/92 school year. Needed are: an intermediate teacher and one teacher for a grade level to be determined. French and music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236.</p> <p>BRANTFORD, Ont.: Brantford Christian School invites applications for possible openings in the primary and junior grades for 1991-92. Please send application and resume to: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.</p> <p>BRESLAU, Ont.: Woodland Chr. High School invites applications for possible openings in Math, Computers, Art, French and Geography, starting Sept. 1991. Please send letters of application and resumes to W.C.H.S., R.R. #1, Breslau, ON N0B 1M0. Tel. (519) 648-2114.</p> <p>BOWMANVILLE, Ont.: Knox Christian School invites applications for the primary and intermediate levels for the 1991-92 school year. Experience and/or training in French would be a definite asset. If you would like to join our team of committed Christian teachers in a growing school (presently 220 students), please forward application and resume to: Mr. W.M. Helmus, Principal, Knox Christian School, R.R. #1, Bowmanville, ON L1C 3K2. Telephone: (416) 623-5871.</p> <p>CAMBRIDGE, Ont.: Cambridge Chr. School invites applications for possible openings at all levels. Please send complete resume to Peter Van Dyken, Principal, Cambridge Chr. School, 229 Meyers Rd., Cambridge, ON N1R 7H3.</p> <p>CLINTON, Ont.: Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.</p> <p>COBOURG, Ont.: Northumberland Christian School needs a part-time teacher in the senior grades (1½ days). We also have openings for a Kindergarten teacher (2 days per week) or a Primary teacher (full-time). Join a community-minded interdenominational school in a retreat setting (woods and stream are part of the playground) in the beautiful Northumberland hills near Lake Ontario. Please call (416) 372-8766 for an application and send resume to the school. Attention: Henry Lise, R.R. #5, Cobourg, ON K9A 4J8</p> <p>DRAYTON, Ont.: Calvin Christian School has three definite openings for the 1991/92 school year. Teachers interested in the following levels are invited to request an application form: Grade 5, Grade 6, combined Grades 7 & 8. Those interested in a Job Sharing Arrangement are also encouraged to contact us. A profile of the school is available upon request. Interest in the areas of French, Art and Music would be welcome. Please send your inquiries to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High Street, Drayton, ON N0G 1P0. Phone: (519) 638-2935.</p>	<p>DUNNVILLE, Ont.: Dunnville Christian School invites applications for two possible openings: junior grades, Grade 2/principal's relief. Interested candidates should send a resume and education profile to: Richard Van Egmond, Acting Principal, Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1; 1-416-774-5142.</p> <p>GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for a possible opening in the primary level and possible part-time openings — Special Ed., 60% and Grade 7, 70%. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p>JARVIS, Ont.: Jarvis District Christian School invites applications for the following positions for the 1991/92 school year: a definite part-time kindergarten teacher (60%), a possible opening in a combined Grade 2/3. A possible opening in Grade 7, strength in P.E. and Science would be a definite asset. JDCS has a total of 14 staff members and 247 pupils. If you are interested in joining a group of dedicated Christian educators, please send your letter of application and resume to: Garry Glasbergen, Principal, Jarvis District Christian School, Box 520, Jarvis, ON N0A 1J0. Tel.: (519) 587-4444.</p> <p>LACOMBE, Alta.: Central Alberta Christian High School requires a Bio/Chem, major/minor. Consider the challenge and the opportunity of growing with and placing your stamp on a new school with new facilities. We wish to interview both experienced, and new teachers, who would like to teach students in an all-embracing Christian curriculum, in beautiful central Alberta. Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1S0, c/o Jack Vanden Pol, Principal.</p> <p>LONDON, Ont.: Faith Community Chr. School invites applications from qualified teachers for Grade 3 and 4 and French. Apply to: F.C.C.S., 310 Southdale Rd. E., London, ON N6E 1A1.</p> <p>LONDON, Ont.: London District Christian Secondary School has possible openings for positions in Bible, Math and English for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.</p> <p>LUCKNOW, Ont.: Lucknow and District Christian School invites applications for the following possible positions: junior grades with 50 per cent special education and principal's relief (30 percent). Please send your application and resume to: Mr. L. Uyl, Principal, Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2H0</p> <p>NEWMARKET, Ont.: Holland Marsh District Christian School invites applications for a definite Grade 1 position and for possible kindergarten, Grade 6 and Grade 7/8 positions. Please contact: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel.: (416) 775-3701.</p>	<p>MAPLE RIDGE, B.C.: Haney/Pitt Meadows Christian School is accepting applications for openings on its teaching staff in the K-2 and 6-7 grades for the 1991/92 school year. Music would be an asset. Please direct inquiries to: Ted Vroon, Principal, Haney/Pitt Meadows Christian School, 12140 - 203 St., Maple Ridge, BC V2X 4V5. Tel.: (604) 465-4442.</p> <p>MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a Grade 2, as well as an E.C.S. (Early Childhood Services) position for the 1991/92 school year. Qualifications in music will be an asset. Medicine Hat Chr. School is an interdenominational school and has an enrolment of 140 students from E.C.S. to Grade 9. Please submit application and resume to Mr. Wm. Siofstra, Principal, Medicine Hat Chr. School, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2. Phone: school (403) 526-3246; home (403) 526-7192.</p> <p>METCALFE, Ont.: Community Christian School invites applications for a Grade 1/2/3 teacher (17 students). Please contact Beth Ripmester, Principal, Community Chr. School, Box 540, Metcalfe, ON K0A 2P0. Phone: (613) 821-3669.</p> <p>ORANGEVILLE, Ont.: Orangeville Christian School invites applications from qualified teachers for a possible opening at the Grade 1/2 level for the school year 1991-92. Please send your correspondence to Mr. A. Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6 or call (519) 941-3381.</p> <p>OTTAWA, Ont.: Redeemer Christian High School invites applications for possible positions in French, History, Bible, Computer, Mathematics, Physics and Physical Education. Join a dynamic team, serving an interdenominational community. Contact: Derek Maggs, Principal, 900 Merrivale Rd., Ottawa, ON K1Z 5Z8. Tel.: (613) 722-1175.</p> <p>PORT PERRY, Ont.: Scugog Christian School invites applications for a possible Grade 1 and 2 teaching position for the 1991/92 school year. Address all applications and inquiries to: Mrs. Peggy Michel, 14080 Old Scugog Rd., Blackstock, ON L0B 1B0, Ed. Comm. member. Tel.: 416-986-5262.</p> <p>RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our junior-high and primary divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.</p> <p>ROCKY MTN. HOUSE, Alta.: Rocky Christian School, K-9 with 200 + students, has possible openings in all divisions. Applicants are invited to submit their credentials and references to Evert Vroon, Principal, 5204 - 54 Ave., Rocky Mtn. House, AB T0M 1T3. Applications are also invited for the position of Principal for September 1991. Please submit your credentials, references, and inquiries to Mr. R. Klugkist, Chairman of the Education Committee, Rocky Christian School, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3</p>	<p>RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, Vice-Principal, to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centred education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodwards Road, Richmond, BC V7E 1H1</p> <p>SARNIA, Ont.: Sarnia Christian School invites applications for an intermediate level teaching position for September 1991. In addition, there are possible positions in the primary and junior levels. Ability in the areas of French, Science or Music will be a definite asset. Job-share applications will also be considered. Please send your inquiries, applications and resume including professional and personal references to: Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 383-7750 (school) or (519) 542-5518 (home).</p> <p>SARNIA, Ont.: Lambton Christian High School is now accepting applications for the following vacancies, effective September 1991: 1 full-time opening in French; 1 full-time opening in Science; 1 half-time opening in Special Education. There will be probable openings in the areas of Mathematics, Computer Studies, Physical Education and Business Studies or a combination of these. Please address your application including resume, credentials and references to: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3.</p> <p>SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a Principal in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0</p> <p>SMITHERS, B.C.: Bulkley Valley Christian School is anticipating possible openings for September 1991 in the following areas: primary, junior high, learning assistance, French and secondary History/Social Studies. Please forward applications and resumes to: B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0 or phone: Ed. Com. Chairman, Mrs. Winette McEwen at (604) 847-2049 or principal Glenn Ewald at school: (604) 847-9833 or at home (604) 847-2186.</p> <p>STRATHROY, Ont.: John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3, will have a vacancy in September 1991, for the intermediate (Grade 6, 7 and 8) grade level. Please send your letter of introduction and resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3. Tel.: (519) 245-1934.</p> <p>TRENTON, Ont.: Trenton Chr. School invites applications for a possible opening in our Junior Division. Interested candidates should send a resume and education profile to: Jeremy VanDuyvendyk, Principal, Trenton Chr. School, 20 Fourth Ave., Trenton, ON K8V 5N3. Phone: (613) 392-3600.</p>
Help Wanted				
<p>Summer opportunity — Mutual Support Systems, a network of rural group care residences in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites married, Christian couples to apply for the position of Relief Houseparent. Successful candidates must be able to assume leadership roles and be able to work closely with a team of Child Care Workers. In-service training as well as administrative and professional support is provided. Salaried position extends from May to August. Please submit resume to Personnel Manager, Mutual Support Systems, R.R. 1, Perry Rd., Wellandport, on L0R 2J0 or tel. (416) 899-2311.</p> <p>Bethel Chr. Ref. Church of Waterdown, Ont. is looking for an organist as one of our organists is leaving for the U.S.A. Our congregation has recently purchased a pipe organ to be installed during the coming spring. Applicants please write to: Ebby Van Dyk, secretary, P.O. Box 795, Waterdown, ON L0R 2H0, or tel.: (416) 689-6984.</p>				
Accommodations				
<p>Mississauga, Ont.: Rooms for rent, full use of facilities, all amenities available. \$350 plus utilities per month. Contact Norm at (416) 567-7857.</p>				
Teachers				
<p>AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 primary/intermediate position (50% kindergarten/50% administration relief including French) 1 intermediate position (combined Grade 4/5). Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.</p> <p>AYLMER, Ont.: Immanuel Christian School invites applications for a possible opening in a Grade 2 classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p> <p>BARRIE, Ont.: Timothy Christian School expects to have openings for September 1991. Three-day Kindergarten and/or two-and-half-day remedial. There is a probable opening in Grade 5 and 6 area and a possible opening for a principal. Please send resume and references to Timothy Christian School, c/o Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1</p>				

Teachers

VERNON, B.C.: Vernon Chr. School, located in the beautiful Okanagan Valley of British Columbia, is a quickly growing interdenominational school offering educational programs for students in Kindergarten-Grade 8. There will be a half-time Kindergarten teaching position, a full-time primary teaching position and a possible Grade 7/8 teaching position available for the 1991-1992 school year. Those interested in acquiring this or any other teaching position are encouraged to direct enquiries and/or send letters of application to: Elco Vandergrift, R.R. #3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone: (604) 545-7345.

WALLACEBURG, Ont.: Wallaceburg Christian School invites inquiries for a full-time, Grade 5/6 position, beginning in September, 1991. An ability to teach French is imperative. Please direct all inquiries and applications to: Mr. Trevor Tristram, Principal, c/o Wallaceburg Christian School, 693 Albert Street, Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013.

WOODSTOCK, Ont.: John Knox Christian School, Woodstock, Ont., will have an opening in the intermediate grade level and a possible opening in the primary level for the 1991/92 school year. Strengths in the areas of Science, French and/or Music would be an asset. Please send your inquiries and/or resume to: Mr. Henry Tuininga, Principal, John Knox Christian School, P.O. Box 243, Woodstock, ON N4S 7W8. Tel.: (519) 539-1492.

Miscellaneous

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section from **March 15 until May 31**.

Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong,
Manager

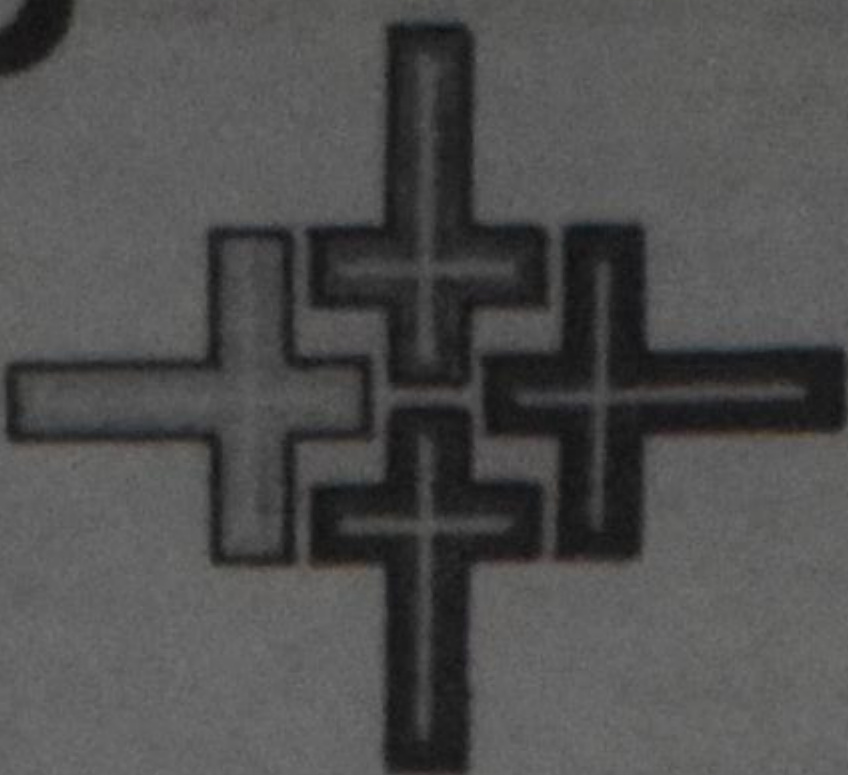
THE Family Christian Bookstore

750 Guelph Line
(Opposite the Burlington Mall)

Burlington, ON
L7R 3N5

Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

Teachers



Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

TEACHERS: Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in the following areas:

High School

Mathematics

Sciences

Social Studies

Religious Studies

English

Business Ed.

Elementary/Junior High

Junior High French

Junior High Social Studies

Junior High Language Arts

Junior High Math/Science

Kindergarten

Primary

Coaching

ADMINISTRATORS: Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.

For applications or further inquiries contact:

Mr. P.C. Prinsen
North Edmonton Christian School
13470 Fort Rd., Edmonton, AB T5A 1C5
Phone: (403) 475-2818; Fax: (403) 478-1728

The Association for Christian Education of St. Catharines

invites applicants to apply for openings/
possible openings at their two schools.

Calvin Memorial Christian School

at the elementary,
junior and intermediate levels.

Beacon Christian High School

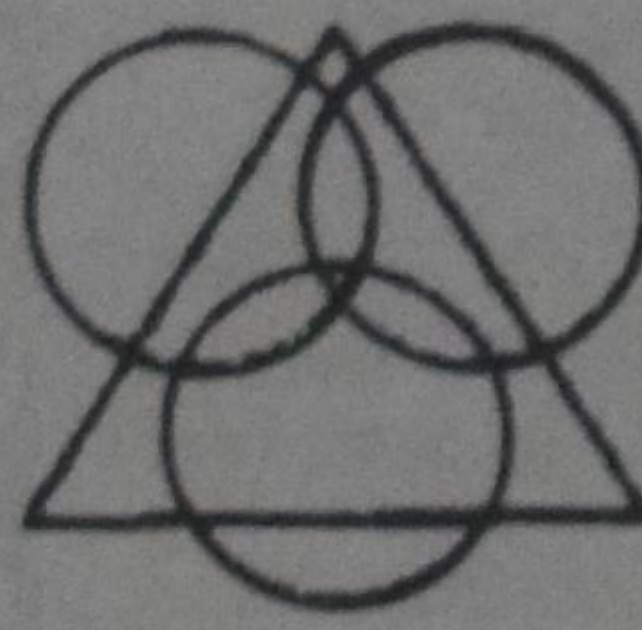
Vice-Principal

Bible, Physical Education, Geography

Send letters of application complete with resume to
2 O'Malley Dr., St. Catharines, ON L2N 6N7

Centennial Christian School

Terrace, B.C.



Applications are presently being accepted for positions in:

PRIMARY — K,1 (experience an asset)

INTERMEDIATE — possible openings in 6 or 7

Opportunity for a teacher with music/band ability

Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991.

Send applications, resume and references to:

Frank Voogd
3608 Sparks St., Terrace BC V8G 2A5
Phone: (604) 635-6173

Teachers

Smithville District Christian High School

will require one
Mathematics
teacher, and will have a possible vacancy in
Science.

Please send your application to:

M. B. Strooboscher, Principal
Smithville District Christian High School
Regional Road 14, R.R. #1
Smithville, ON
L0R 2A0

Teachers

Stouffville Christian School

requires teachers for the following positions, beginning September 1991 (Ontario teachers certificate or equivalent required):

Intermediate — Senior div. in the area of French

Primary — Junior div. in the area of French

Please send your resume to:

The Principal, Stouffville Christian School
R.R.#3, Claremont, ON L0H 1E0
Tel.: (416) 640-3297

Help Wanted

The Society of Christian Schools in British Columbia

invites applications for the position of


EDUCATION COORDINATOR

The Society of Christian Schools in British Columbia is looking for applicants who have experience in the secondary grades. The task of coordinator will be shared with the two present coordinators and will include other areas of responsibility involving the operations of the Society and its program. Primary area of responsibility will be in the development of the secondary programs of SCSBC schools on a province-wide basis.

The successful applicant must have experience in Christian schools, an acquaintance with CSI Christian schools, indicate a desire to grow professionally, and assist Christian schools in their development. Salary will be commensurate with qualifications and experience.

The SCSBC office is located on the campus of Trinity Western University in Langley, British Columbia. The SCSBC presently serves 44 schools throughout B.C. Many of these schools belong to CSI.

Please send letters of application, curriculum vitae, and a statement of philosophy to:



Society of Christian Schools in B.C.

7600 Glover Road

Langley, BC V3A 6H4

For more information, contact John Vanderhoek at (604) 888-6366 (office) or (604) 576-2970 (home).

Help Wanted

Director for Youth and Congregational Development

The First Christian Reformed Church of Victoria, B.C., Canada,

located on beautiful Vancouver Island, is now receiving applications for the position of "Director for Youth and Congregational Development." Emphasis will be on personal and program development, one-on-one contacts, group dynamics and outreach. A Masters in Church Education (MCE) or equivalent in education and experience is required. Further information, profile of congregation and additional materials are available from:

Mrs. Janette Schaafsma (phone: 604-727-2910)
or by writing to Search Committee
First CRC, 661 Agnes St., Victoria, BC Canada V8Z 2E7

Classified/Events

Crossword puzzle can be found on p. 7.

Help Wanted

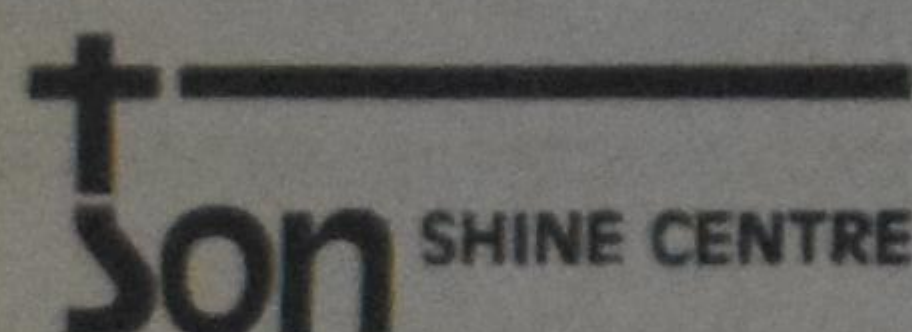
Staff Ministry Vacancy

The Christian Reformed Church of Georgetown, Ontario, is actively seeking an ordained or unordained man, to fill a **staff ministry vacancy**. Strengths in Youth Work, Church Education and Music are desirable. Church profile is available upon request. Send all inquiries to:

Search Committee, 10 Jessop Court
Georgetown, ON, Canada L7G 4P1
(416) 877-9466

New Pastor Needed

The Christian Reformed Church of Neerlandia, Alberta, a congregation of 150 families, is seeking a new pastor. We will be vacant as of **April 1, 1991**. A church profile is available upon request by calling **Jerry De Vries**, phone: (403) 674-5457.



NEEDED: A COUNSELLOR

Our agency is a third stage residential setting that provides care, shelter, support, and education from a Christian perspective to women and children who have experienced family violence.

Minimum qualifications: B.S.W. or related degree.
Please submit resume by **March 22, 1991**, to:
Personnel Committee
Sonshine Centre
3707 - 15 A St. S.W., Calgary, AB T2T 4C4
Phone: (403) 243-2002



THE KING'S COLLEGE

A Christian Liberal Arts College

The King's College, a Christian liberal arts college offering 3-year B.A. and B.Sc. degrees, is inviting applications from women or men for a full-time tenure track vacancy in the following disciplines:

BIOLOGY (ECOLOGY)

This position involves teaching either introductory botany or introductory zoology, and several principles of ecology, limnology, invertebrate zoology, microbiology, and mammalian physiology.

SOCIOLOGY

(pending Board approval)

This position involves teaching introductory sociology and several upper level, undergraduate courses from sex roles, deviance, criminology, theory, socialization, marriage and family, health and illness, and religion.

Teaching load is moderate and research is expected. A Ph.D. is required as well as agreement with the College's Christian Statement of Faith. Send application letter, curriculum vitae, copies of transcripts, and three letters of reference to:

Dr. S. Keith Ward
Vice President Academic
The King's College, Dept. 601
10766 - 97 St.
Edmonton, AB T5H 2M1
(403) 428-0727

The King's College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents

Calendar of Events

Mar. 23	Concert by the "Canadian Male Orpheus Choir" at 8 p.m., Bethel CRC, Acton, Ont. 300 seats available at \$10 each. Reserve now. Proceeds to Christian education. Contact John Van Egmond at (519) 853-3090 in the evening or obtain a ticket.	Mar. 31	City-wide hymn sing, 8 p.m., First CRC, Sarnia, Ont.
Mar. 23	Organist Erwin Stroobach in concert, 8 p.m., St. Paul's Presb. Church, Walton St., Port Hope, Ont.	Apr. 1-13 Apr. 3,4	CSS's Harry Houtman in Alberta. Watch The Stiller Report on Vision TV on the subject of government funding for Christian and other independent schools. Apr. 3: 10:30 p.m.; Apr. 4: 3:30 a.m. and 6:30 p.m.
Mar. 23	Organist Andre Knevel plays Bach, Handel, Mozart and others, 8 p.m., Mountainview CRC, Grimsby, Ont. Admission \$5.	Apr. 3	The Woodstock Dutch Theatre Group presents the three-act comedy: "n Wespenest," 8 p.m., Woodstock Collegiate Auditorium, Woodstock, Ont. Tickets \$8 at the door.
Mar. 29	"Kom nu met zang" evening, 7:30 p.m., CRC, Ancaster, Ont. Meditation by Rev. J. Kuntz. Free will offering for "Zingend Geloven."	Apr. 4,5,6	Redeemer College Theatre Arts presents Ibsen's "An Enemy of the People." Starts at 8 p.m. (Apr. 6 matinee at 2 p.m.), Ancaster, Ont. For info. and tickets call (416) 648-2131.
Mar. 29	Easter concert by the "Laudate Dominum Choir," at 8 p.m., Christ Anglican Church, Chatham, Ont. The choir will perform Raymond H. Haan's "The Last Words of Christ on the Cross." Free will offering.	Apr. 5,6	"The Ambassadors" in concert, Apr. 5: 8 p.m., First CRC, Hamilton, Ont.; Apr. 6: 8 p.m., high school, Dunnville, Ont.
Mar. 29-Apr. 1	Calvin Seminary Choir, directed by Emily R. Brink, presents Lenten/Easter concerts. Mar. 29: 8:30 p.m., First CRC, Sarnia, Ont.; Mar. 30: 7:30 p.m., CRC, Dresden, Ont.; Apr. 1: 10:45 a.m., Redeemer College, Ancaster, Ont.	Apr. 6-13	"The Osgoode Township Male Choir" in concert with Andre Knevel at the console. Apr. 6: St. Andrew's Presb. Church, Ottawa; Apr. 11: Covenant CRC, St. Catharines; Apr. 12: Providence CRC, Beamsville; Apr. 13: First CRC, Hamilton.
Mar. 30	Easter concert by the choir "New Life" featuring Schubert's Mass in G and Easter song selections. At 8 p.m., Maranatha CRC, St. Catharines, Ont. Free will offering.	Apr. 9	RCBPO Seventh Annual Convention, Holiday Inn, Burlington, Ont. Speakers: Tom Sine and Paul Marshall. For info. call (416) 524-1203.
Mar. 30-Apr. 12	Willem Van Suydam, organ, and Jacques Marcus, flute/panflute, in concert in Ontario. Mar. 30: Rebooth Can. Ref. Church, Burlington; Apr. 2: CRC, Drayton; Apr. 4: CRC, Mount Brydges; Apr. 5: Covenant CRC, St. Catharines; Apr. 6: Maranatha CRC, Bowmanville; Apr. 10: CRC, Holland	Apr. 12	"Music for Choir & Brass" by the Redeemer Concert Choir, Organ and Brass Ensemble with Christian Teeuwien conducting. At 8 p.m., Ancaster, Ont. Works by Gabrieli and Pachelbel. For info. and tickets call (416) 648-2131.

Events

ANNUAL CONCERT

COMBINED ALL-ONTARIO CHRISTIAN MALE CHORUSES

The **St. Thomas & District Male Choir "Crescendo"** presents the annual combined All-Ontario Male Choruses concert on:

SATURDAY, APRIL 20, 1991, at 7:30 P.M.
LONDON GOSPEL TEMPLE
288 Commissioners Road West
London, Ont.

The concert will feature male choruses from **Brampton, Burlington, Chatham, Hamilton, Sarnia, St. Catharines**, and the host choir, "Crescendo," **St. Thomas**.

Tickets are \$8.00 at the door or from any chorus member.

Come and hear 200 men sing in harmony!

Help Wanted

PROGRAM DIRECTOR

Director is required to manage Bethesda's programs for people with disabilities within beautiful British Columbia. Working out of the head office in Clearbrook, the successful candidate will have strong abilities in program administration, proposal development and staff supervision.

Qualifications include minimum B.A. degree in Social Services, proven management skills, mature Christian faith and extensive experience in working with individuals who are disabled. The successful applicant will be motivated, have excellent interpersonal skills and be self-directed.

Salary is commensurate with education and experience. Good benefit plan.

Submit resumes by **April 15, 1991**. For more information, call:



Bert Altena, Executive Director
Bethesda Christian Association
For Handicapped People
210, 31667 South Fraser Way
Clearbrook, B.C., Canada, V2T 1T9
Phone: (604) 850-6604 Fax: (604) 850-7242

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____

Name: _____

New Address: _____

City: _____

Prov.: _____

Code: _____

mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Church news

Christian Reformed Church

Change of worship time
First CRC, Kingston, Ont., will hold its evening worship service at 6:00 p.m. beginning April 7, 1991.

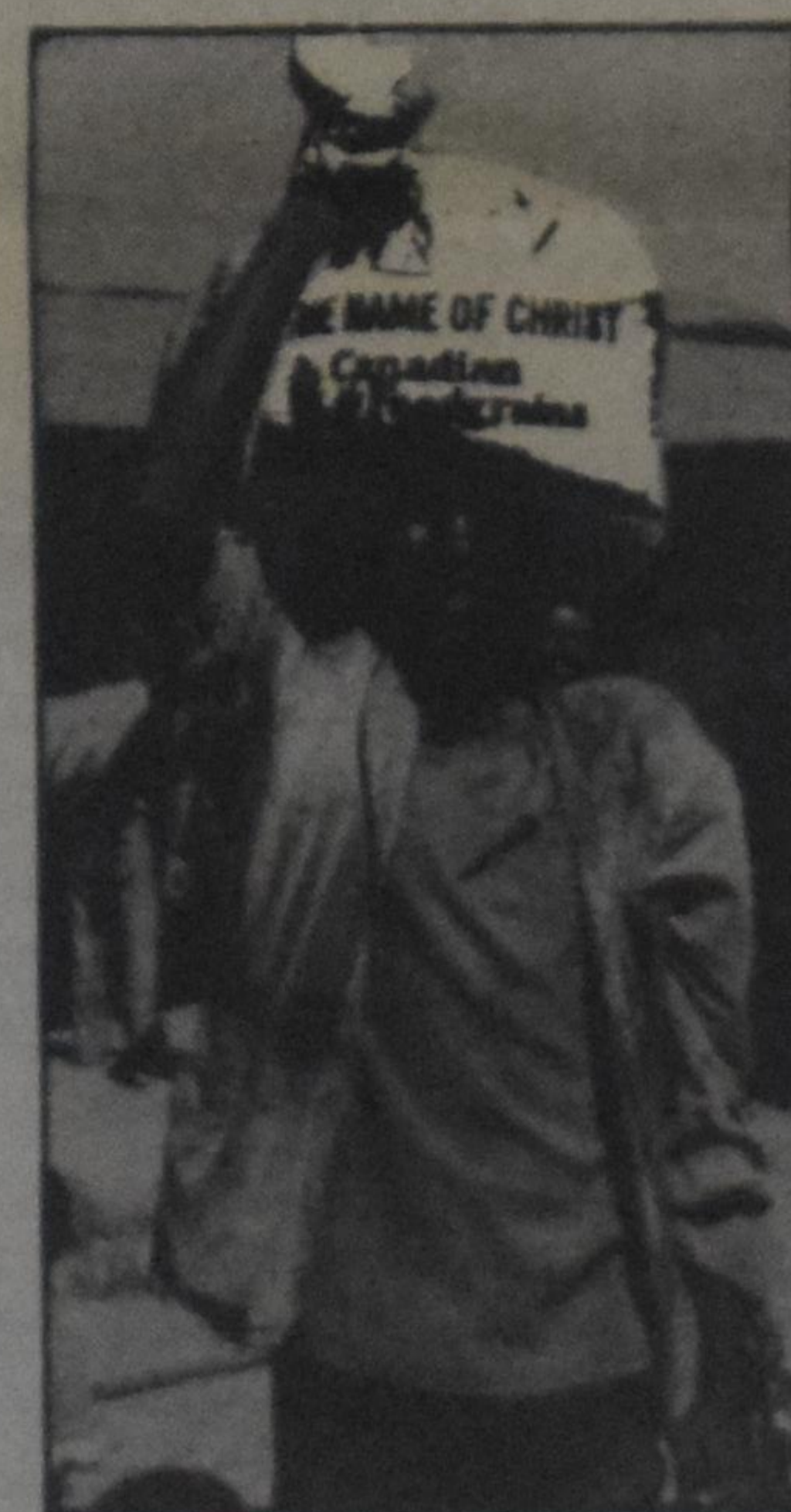
TIME FOR SOLUTIONS

**HUNGER
MALNUTRITION
STARVATION!
IN AFRICA**

**CAN WE LET IT HAPPEN?
WHAT CAN YOU DO?**

Seeing people in need . . . let us not love with words or tongue but with actions and in truth (1 John 3:18)

The deacons of the C.R.W.R.C. value your gift to Africa



CAN WE LET IT HAPPEN?

"Our children are sick, and are malnourished. We cannot work because we are hungry. Days go by without food."

The fathers and mothers of children in many parts of Africa are desperate. They suffer from hunger and are victims of famine often caused by a combination of war and drought. Food is needed desperately, however it sometimes seems that the world has lost interest in hunger and its horrifying effects.

Hunger in Africa! Starvation is spreading in large parts of Mozambique, Liberia, Ethiopia, Angola and the Sudan. Its causes are drought, crop failures on a large scale, food and water shortages, often because of war situations and inhumane governments.

Hunger in Africa! An estimated twenty five million people will be victims! Death . . . through hunger!

Can we let this happen? What can we do?

We recognize hungry people as the starving, the malnourished, and the poor. Mother Teresa, who founded an order to minister to the poor in Calcutta slums, goes a step farther. We must not fail to recognize "Christ in his distressing disguise". In the broken bodies, in the children, we need to see Christ and touch him.

Helping to relieve hunger is no ordinary cause. Food aid by itself is not the only answer, but it is a beginning. A \$20.00 cash donation for CRWRC, and the Canadian Foodgrains Bank, becomes \$100.00 of food relief when matched by the Canadian government. This gift can purchase 200 kg. of food, which will feed a family of five for 2 1/2 months. CRWRC is sending food-aid to Ethiopia, Liberia and Angola, and investigating potential shipments into the Sudan.

CRWRC, through the Canadian Foodgrains Bank, gives you the opportunity to help alleviate the painful effects of famine.



**CHRISTIAN REFORMED
WORLD RELIEF COMMITTEE**
3475 Mainway, P.O. Box 5070,
Burlington, Ontario L7R 3Y8

This advertisement sponsored
by a Christian businessman.